March 1966

THE ARYAN PATH

VOLUME XXXVII - NO. 3

NAMRATĀ
"The Free Space of Spiritual Life"

GERTRUDE EMERSON SEN
Shri-Krishna-Prem

ALUN LLEWELLYN
The Theme of Creation

E. G. LEE
The Problem of Suffering

Y. S. R. CHANDRAN
The Numinous
The Limitations of the Historical Perspective

BOOKS REVIEWED INCLUDE

Buddhism in China: A Historical Survey; *History, Time and Deity*; *Communication in the Modern World*; Wei Wu Wei's *Open Secret*; *Philosophy of Meditation*; *The Theology of Unity*

complete CONTENTS within

oint out the 'Way'
wever dimly and lost among the host —
does the Evening Star
those who tread their path in darkness.

Editor:
SOPHIA WADIA

INDIAN WRITERS IN CONFERENCE

Edited by
NISSIM EZEKIEL

Papers read at

The Sixth
P.E.N. All-India
Writers' Conference,
Mysore
on

How Writers See Contemporary India

Ideas and Modern Poetry

East-West Dialogue

Humour (in 15 modern Indian literatures)

220 pp. Cloth bound
Rs. 10·00, 15*s*., $4·00

WRITING IN INDIA

Edited by
NISSIM EZEKIEL

Papers read at

The Seventh
P.E.N. All-India
Writers' Conference,
Lucknow
on

The Mass Media

The National Theatre

Literary Criticism

Shakespeare and the Indian Sensibility

210 pp. Cloth bound
Rs. 10·00, 15*s*., $4·00

Available from THE P.E.N. ALL-INDIA CENTRE
Theosophy Hall, 40 New Marine Lines, Bombay 1

THE ARYAN PATH

Editor: SOPHIA WADIA
Assistant Editor: Rameshchandra Sirkar

CONTRIBUTIONS

The Editor is responsible for unsigned contributions only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given

SUBSCRIPTIONS

THE ARYAN PATH is published monthly. Subscriptions are annual, but may begin with any desired month. Orders, accompanied by the appropriate remittance, should be sent to the Editorial and Business Office, Bombay, or the London Office

RATES

	Single Copy	Annual Subscription
INDIA	Re. 1.25	Rs. 12.00
EUROPE	1*s.* 9*d.*	18*s.* (or equivalent)
THE AMERICAS	50 cents	$5.00 (or equivalent)

OFFICES

EDITORIAL & BUSINESS OFFICE	Theosophy Hall, 40 New Marine Lines Bombay 1
LONDON OFFICE	62 Queen's Gardens, London W. 2

Available in the U.S.A. from Eastern News Distributors 255 Seventh Avenue, New York 1, N.Y.

THE ARYAN PATH: VOL. XXXVII · NO. 3

March 1966

NAMRATĀ	"The Free Space of Spiritual Life"	97
GERTRUDE EMERSON SEN	Shri-Krishna-Prem	101
ALUN LLEWELLYN	The Theme of Creation	108
E. G. LEE	The Problem of Suffering	112
Y. S. R. CHANDRAN	The Numinous: The Limitations of the Historical Perspective	117
GORDON H. W. ROWE	Herbalism — The True Science of Healing	121
M. V. SRIDATTASARMA	The Buck in Indian Lore: I	126
HERBERT BLUEN	Snow (Poem)	129

NEW BOOKS AND OLD

B. V. NARAYANA REDDY	A Historical Survey of Buddhism in China	130

and reviews by

S. N. L. SHRIVASTAVA, F. SEYMOUR SMITH, E. V. HAYES, BRIAN G. COOPER, D. GURUMURTI, MARGARET SMITH, D. S. MAXTED, SATYENDRA KUMAR DE, C. V. H. RAO, AND M. AJMAL KHAN 132

ENDS AND SAYINGS 139

THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXVII MARCH 1966 No. 3

"The Free Space of Spiritual Life"

As the eagle of the mountains, having soared high in the air above the earth,
Wings its way back to its resting place, being fatigued by its long flight,
So does the soul, having experienced the life of the phenomenal, relative and mortal,
Return finally unto itself, where it can sleep beyond all desires, and beyond all dreams. . . .

—*Chāndogya Upaniṣad*

IN SPITE OF the spectacular advance of scientific knowledge which now enables man to attempt what was always thought impossible, we still remain ignorant of our own selves. We are able to conquer time and space in the objective universe, achieving a walk, and then a rendezvous, in outer space, but the realm of our own inner consciousness is still *terra incognita* for the large majority of people. This age of technology has focused our attention on the external and the phenomenal, and driven us to absorb ourselves in the multiplicity of sensuous perceptions made increasingly available through the radio, television, the cinema, and all the other audio-visual aids. We depend more and more on the experiences of outer sounds and external sights, finding no time or inclination for introspection or silent thinking. This makes for nervous tension and emotional unbalance, and indeed would lead to madness did not sleep intervene and compel each and every one to withdraw from the outer world and turn inwards.

We all admit the physiological advantages derived from sleep, and psychology today is exploring the sphere of dreams. But the spiritual state beyond dreams is still unknown and unacknowledged. In that state, which all experience when the body is asleep and the dreams woven of our desires have been set at rest, we touch the hem of the radiant garment which clothes our transcendent and immortal Self. The door to the knowledge of

that larger Self lies beyond the dream state. Therein lies the secret of our Divinity.

This truth, ignored and even ridiculed in our materialistic and mechanistic civilization, was known to the ancients and is recorded in all great spiritual traditions. From the very beginning sleep was inaugurated by ecstasy: "And God sent an ecstasy upon Adam, and he slept."

In the *Bṛhadāraṇyaka Upaniṣad,* the psychology of the three states of consciousness, waking, dreaming, and the state beyond dreams, is set forth in a masterly fashion: "The Spirit of man has two dwelling places; both this world and the other world. The borderland between them is the third, the land of dreams."

In ancient Greece, Homer assigned two gates to two kinds of dreams, the Gate of Horn and the Gate of Ivory, the former to true dreams, the latter to false ones. Virgil repeats the idea:

> There are two gates of sleep, whereof one is said to be of horn, and thereby an easy outlet is given to true shades; the other gleams with the sheen of polished ivory, but false are the dreams sent by the spirits to the world above. (*Aeneid,* VI)

Pliny is quoted as saying that there are two types of dreams, the ordinary ones which are caused by physiological and emotional disturbances, and true dreams, "sent by the Gods." While science continues to explore the outer world, modern psychology is increasingly aware of the dream state, the borderland between the two worlds, "this world and the other world." Only a few, the spiritually and mystically inclined, firmly convinced of the reality of the Divine Self, are conscious of that "other world."

The ordinary dreams of the *svapna* or dream state are psychic experiences rooted in the personal consciousness, while those beyond the *svapna* state are spiritual experiences pertaining to that dimension of human consciousness which transcends the personality.

While a student of psychical research, a psychiatrist, a psycho-therapist can occasionally gain a useful clue to the character of his patient by looking into the ordinary dreams of the latter, there is considerable risk in making the patient probe into his *svapna* state without sufficient knowledge of the dangers involved and without the protection that only spiritual awareness can ensure. The need of this cycle is the cultivation by many of faith in the existence of the Spirit, "the gold-gleaming Genius, swan of everlasting," and the leading by them of the life necessary to unfold awareness of that Spirit.

Rightly did René Guénon remark: "Nineteenth-century materialism closed the mind of man to what is above him; twentieth-century psy-

chology opened it to what is below him."

The issue between gross and brutal materialism, which denies all but the external phenomenal world, and the believer in the psychic is not yet determined. To the materialist there is only the outward man. To the psychical researcher the true man is the man *below* the mind. That is the sphere of dreams, the "unconscious," or rather the "subconscious" of modern psychology.

The present cycle of human evolution is one of considerable upheaval. A great psychic mutation is taking place and, as is the case with all new developments in their early phases, it is accompanied by many distressing signs. The old values are being discarded and new ones have not yet emerged. Many have lost all sense of purpose. To them life has become meaningless, and we witness much confusion and destruction, leading to a sense of blank despair.

To the wise ones who know this change was due there is no cause for despair. They see behind the present distress but the false starts and the misguided attempts which precede a new period of growth. Our epoch, however, is not without its dangers and among these is that of the development of psychic powers and faculties. Strange and abnormal things are happening more and more, and, as foreseen by Madame Blavatsky as far back as 1887, "psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change" (*Lucifer*, November 1887). It was precisely to guide humanity safely through this critical period that the Theosophical Movement of our era was started, stressing the need for a clean and unselfish life, reiterating the ancient teachings, calling upon man to seek the life of the Spirit, that life which transcends the personality and belongs to the innermost consciousness. Sleep is a door to that realm if we make our waking life pure and noble.

> This is done by an increase of concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in us while awake,

explains W. Q. Judge, whose death anniversary will be commemorated on the 21st of March, the day of the Spring Equinox. In grateful memory of his labour of love, we give below a few extracts from his writings. May they inspire many to seek the Way to the Light of the Spirit, and thus gain "the free space of spiritual life":

> The daily waking life is but a penance and the trial of the body, so that *it* too may thereby acquire the right condition. In dreams we see the truth and taste the joys of heaven. In waking life it is ours to gradually distil that dew into our normal consciousness.

> Our dreams present an opportunity to us as waking men and women to so live that the Inner Self may more easily speak to us.

But there are dreams and dreamers. Not every person is a real dreamer in the old sense of that term. Some dreams are visions of the night. The real man then sees many facts of life, of history, of family, of nations. He is not bound by the body then, and so makes immediate conclusions.

To remember what happens during sleep is to be a conscious seer.

We must be patient, because it takes time to find out how to walk, and much time is spent in getting hold of clues. A great deal depends on purity of thought and motive, and breadth of view.

The subject is one of enormous extent as well as great importance, and theosophists are urged to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly, night after night and day succeeding day, go into and return from these natural and wisely appointed states, no wiser, no better able to help their fellow men. For by this way, as by the spider's small thread, we may gain the free space of spiritual life.

NAMRATĀ

NOW this mystery of an inward life hidden in man as his most precious treasure, as the ground or origin of all that can be great or good in him . . . is a truth to which almost everything in nature bears full witness. Look where you will, nothing appears or works outwardly in any creature or in any effect of nature, but what is all done from its own inward invisible spirit, not a spirit brought into it but its own inward spirit, which is an inward invisble mystery, till made known or brought forth by outward appearances. . . .

What a miserable mistake is it therefore to place religious goodness in outward observances . . . when every operation in nature and creature demonstrates that the Kingdom of Heaven must be all within us, or it never can possibly belong to us.

—WILLIAM LAW

GERTRUDE EMERSON SEN

Shri-Krishna-Prem

[Last December we had to announce the passing of Shri-Krishna-Prem, one of the most deeply respected contributors to THE ARYAN PATH in earlier years. We are grateful to be able to publish this brief memoir of him by Smt. Gertrude Emerson Sen, who, living with her scientist husband in Almora and being deeply interested in the Indian tradition and culture (her *The Story of Early Indian Civilization* was reviewed in THE ARYAN PATH, May 1965), had the opportunity of knowing Shri-Krishna-Prem over a long period. The picture she evokes is of the man expressed in his books and reviews: spiritually strong and personally lovable. Our own homage to his memory.—ED.]

I AM NOT ATTEMPTING to give adequate expression to all that Shri-Krishna-Prem was and stood for — that would be impossible — but to focus and keep intact, if I can, some of my many cherished memories of him. His death occurred in a hospital at Naini Tal, on 14 November 1965.* Ours is the sorrow, not his. His last words, according to Shri-Madhava-Ashish, his beloved disciple and companion of twenty years, were simply, "My ship is sailing." For he set sail gladly, in full knowledge of his destination. For he himself once told me:

> As long as we live in the past or the future, we are only running up and down the bank on this side. If we want to reach the goal, the Eternal, we have to steer the boat straight out and across to that other shore.

He spoke figuratively, of course. The journey is always an inner journey, and the Eternal has to be found within.

My husband and I did not claim to belong to the inner circle of immediate disciples or intimate followers, but we loved him deeply, with a love that grew stronger every year, and his heart was big enough to enclose us too. Our first meeting took place more than thirty years ago. We had gone over to attend *Rāmnām* at the little Ramakrishna Kutir perched on a steep mountain slope close to our house in Almora. I was startled to see a fair-skinned, blue-eyed stranger sitting among the monks on the floor. He was obviously a foreigner, and English, so it seemed; but he was wholly Indian in his *gerua* dress and the deep absorption with which he joined in the devotional chanting. After *Rāmnām,* we learned from one of the monks that the stranger was Shri-Krishna-Prem, and that he had taken *saṁnyāsa* in 1928 from a saintly Bengali lady, Shri-Yashoda-Mai. Wife of the vice-chancellor of an Indian university, she had given up the householder's life and eventually retired to the Himalayas, where she had estab-

* We regret that in THE ARYAN PATH, December 1965 (p. 576), we were misled, by an item in *The Times of India* of 16 November 1965, into giving the date of Shri-Krishna-Prem's passing as 13 November. Smt. Sen gives the correct date above.—ED.

lished a Vaishnava temple and *āśrama* at Mirtola, some eighteen miles beyond Almora.

Not long after this, Shri-Krishna-Prem unexpectedly came in to see us. His directness, his complete freedom from self-consciousness and from even the slightest trace of pretence, and above all the deep respect and love he showed for India and Indian religious thought and feeling, at once attracted us to him. He also had a charming faculty of making conversation a two-way affair. He did not lay down the law or pontificate. He stood for a few moments glancing over the titles of the books crowding the shelves in our small living-room. "I see I could get on well with the owners of these books," he remarked, turning a swift, pleasant smile in our direction. At the time, we were unaware that, before renouncing the world, he had for some years been young Professor Ronald Nixon, graduate of Cambridge, who taught English literature at the universities of Lucknow and Banaras. Besides, he had also become a serious student of Sanskrit and Pali, and he could speak fluently in both Bengali and Hindi.

It may have been another year or more before we had the privilege of meeting Shri-Yashoda-Mai herself. After this meeting we naturally looked forward to visiting the Uttara Brindaban Āśrama at Mirtola, and finally a June day arrived when that visit became a reality.

We found ourselves in an enchanted garden with flowers, flowers everywhere, and a grey temple dome rising in front of us against a curtain of green trees. We seemed indeed to have travelled very far from anywhere — to a still place where one heard only the silence. But our Āśrama hosts quickly came out to welcome us. Discarding our shoes in the garden, we walked up a cement ramp to the temple and made *praṇāms* in the shrine-room to Radha and Krishna, standing side by side on a marble altar with fresh flowers at their feet.

The temple was, and has always remained, the heart of the Āśrama. First under the watchful eye of Shri-Yashoda-Mai; then, when she was no longer there, under the direction of Shri-Krishna-Prem; and now, again, under Shri-Madhava-Ashish, the orthodox Vaishnava rituals are regularly performed. In those early days, a *pujāri* used to officiate, but in the end it was Shri-Krishna-Prem himself who took over the temple duties. A more humble one also devolved upon him. The food for the offering had to be prepared with ritual cleanliness. A Brahmin cook had been employed for this purpose, but one day he departed, and Shri-Krishna-Prem became cook. Partaking of the *prasād*, everyone found his cooking so delicious that no professional temple cook was ever employed again. The temple, as I have said, was the heart of the Āśrama, for the devotee's love of the Lord was symbolically centred there. The Āśrama was the addition built around it.

In due time, our house seemed to become the natural stopping-off place between Almora and Mirtola. Shri-Yashoda-Mai came twice by *dandi* (litter). Shri-Krishna-Prem and Shri-Madhava-Ashish frequently came walking barefoot, staff in hand, with yard-long strides suited to their six-feet-two. Shri-Madhava-Ashish had come out from England during the second world war as a ground engineer assigned to an air-field in Bengal. After the war he had come up on a brief holiday to the Himalayas, somehow heard about Shri-Krishna-Prem, walked over one day to see him, and never left. Haridas, thin and light, scarcely seemed to touch the ground at all. He was an old friend from Cambridge who had followed Shri-Krishna-Prem to India. In time he had given up a distinguished and highly successful practice in Lucknow, taken *saṅnyāsa* from Shri-Krishna-Prem, and settled down for good at Mirtola, where in the outdoor dispensary he tended sick villagers for many years, indeed to the last week of his life.

Ours was far from being an orthodox household, but they forgave us our delinquencies and accepted us for what we were. We, for our part, did everything possible to meet their strict Vaishnava requirements. As they could not eat with us in those days, everything was properly arranged on the washed verandah floor — shiny new pots, a charcoal fire, a big jar of water, dry ingredients and spices, fresh vegetables, brass *thalis*. Shri-Yashoda-Mai herself and Shri-Krishna-Prem alternately took a hand in the cooking, assisted by any other member of the Āśrama entourage who had accompanied them.

Once my scientist husband, banteringly but lovingly, could not restrain himself from teasing Gopal, as Shri-Krishna-Prem had now become to us, about his observance of these orthodox restrictions. Gopal was not in the least annoyed. He laughed as he gave an answer that won instant respect:

> For one thing, I believe that any self-imposed discipline, external or internal, is rather a good thing in this present age, when every kind of social and individual restraint is in process of being hurled out of the window. Also, quite simply, this happens to be the path laid down by those who have gone before me, and reached the goal. Who am I, just entering on the path, to say "I will do this and not that, accept this discipline but not that"? I accept the whole.

Which he did.

Conversation, when he was with us, was never formal or solemn or argumentative, and it ranged over an amazingly wide field of interests. He had a strikingly clear and orderly way of summing things up and reaching a convincing conclusion. Buddhism and Theosophy (early loves, responsible for drawing him to India in the first place) continued to hold a definite place in his thoughts. The Gnosis of Plotinus and the Greek Neo-Platonists, symbols and myths and dreams and their psychological signif-

icance, the Sufi mystics, maybe Whitehead, or Pierre Teilhard de Chardin, supplied him with arresting comparisons and parallels. He also spoke one day of Shankara and Advaita philosophy, on the basis of his own personal study of the original Sanskrit texts. I remember his comment: "But I find *Sat-Chit-Ananda* hard to *love*! Aren't Advaitins somehow rather *dry*?" As a *bhakta*, he naturally related everything to the Lord — Thakur, as he quite simply called him.

Neither newspaper nor radio was allowed to disturb the peaceful and purposeful atmosphere at Mirtola; so, when he descended from that refuge on inescapable periodic visits, he seemed like someone stepping down from another planet. He refused to involve himself in any of the problems of this world. His aim was only to "hit the mark of the Imperishable with the arrow of the self, sharpened by meditation, and to become one with it." We were his last link with the world, he told us affectionately.

He could scarcely miss seeing the headlines, however, of one or another of our three daily papers, spread out on a table.

> As far as I can see [he would remark] the news is the same as last year. Another war here or there. Higher taxes. So many lives lost in another plane accident. But has anything really happened anywhere?

When we turned on the radio for the nine o'clock news bulletin from Delhi, he would quietly reach up, pull a book of English verse off a shelf, lean back cross-legged on the sofa, and immediately become lost in its pages.

Nevertheless, there were times when the talk around the tea-table persistently turned to some urgent problem of the day. He did not allow it to remain long on a merely factual plane. Caste? Yes, no doubt caste, in its old form, had served its purpose and would have to go. But all this present-day craze for reforms and industrialization and statistics, with human beings reduced to mere numbers — wouldn't it be at an ultimate cost of spiritual values? Was it not possible for India, holding fast to her own roots, to achieve something better than merely transforming herself into a second-hand copy of the West? "But of course," he concluded (once more returning to the old theme), "it is Thakur who pulls the strings. We move as he makes us move. We dance as he makes us dance."

When the Chinese infiltration into NEFA occurred, I was anxious over the unpleasant possibility that perhaps the Chinese really would overrun India and Communism would spread in their wake. He was thoughtful for a moment. Then, referring to an episode in the *Mahabharata*, he asked if I remembered how during the battle of Kurukshetra Arjuna had once been on the point of being destroyed? An irresistible missile which nothing could stop or avert was already flying towards him. Well, Krishna pressed down his foot, and the chariot wheels sank into the earth, and no more

than Arjuna's helmet suffered. "I believe," he said, "that at the critical moment, Krishna will always press his foot down. India will be saved. India can never lose her soul." I understood at once what he meant. India must fight, as Arjuna had to fight, and the ultimate victory would be hers. Her age-old spiritual ideals and values are indestructible.

By then it was probably the evening meditation hour. Gopal and Ashish usually went off to their room, and we to our little meditation room, each to follow his own private way of worship or prayer or meditation. Sometimes, however, they joined us, and Gopal would be induced to sing *bhajans* in that beautiful and stirring way of his, invariably bringing tears to the eyes, while Ashish accompanied him on a drum.

More years passed, and we could see that gradually small changes were taking place in Shri-Krishna-Prem's routine, not in fundamentals, but in superficial details. Long ago the verandah food arrangements had been given up. They now ate with us, but on these occasions we were all good vegetarians. The Vaishnava mark on the forehead had been wiped off. He no longer wore his *mala* (string) of tulsi beads, or, if he did, it was hidden beneath the new style of dress he had adopted, for greater comfort — a straight cotton sheet, dyed *gerua,* sewn up at the sides but with openings left for the arms to come through, and a hole cut in the middle for the head. This was tied round the waist with a folded twist of cloth, and in winter he added an old sweater. He had stopped giving initiation to anyone. This responsibility had now been passed on to Ashish. If he had ever had any ego, it seemed to have utterly vanished into thin air. One night after dinner, when he had already washed his mouth with cold water, a jug of hot water was belatedly brought. "I have just rinsed my mouth," he said. "But this is hot water!" my husband insisted. "All right," he said meekly, and proceeded to rinse his mouth again.

We had, on former occasions, been gifted with a silver cup that had belonged to Shri-Yashoda-Mai's daughter Moti Rani and a brass incense-burner of Haridas's. Now other things began to come down from Mirtola: a baby Krishna of brass and a stone Krishna in the flute-playing posture; a little Burmese ivory carving of a Buddhist monk and begging bowl; a heavy box of books. We heard that several more boxes of books were on their way to the Ramakrishna Āśrama and the local college. The beehives had already gone elsewhere. They were just clearing up, we were told — throwing away, giving away, getting rid of superfluous things, generally simplifying life at Mirtola.

Just a year ago it became evident that Shri-Krishna-Prem was not well. He did not wish to be bothered by doctors, he said. His doctor was Thakur. Nevertheless, because others wished it, he agreed to go to Naini Tal and

submit himself to treatment by an old doctor-friend. Four months went by. There was not much improvement. "You have access to Thakur," someone pleaded. "Why don't you ask for an extension?" "You don't realize that I am already living on an extension. This is the extension, now," he replied.

In October he came back, and he and Ashish stayed with us ten days before returning to Mirtola, the longest time they had yet spent with us. At the table, he could scarcely eat, but a strange thing had happened. The old bonds had suddenly snapped. It did not matter any more to him what anybody ate. Now, after forty-five years, he said, he himself would not mind eating anything! On one or two days he was not able to leave the bed, and his voice and face reflected his suffering, but there was no word of complaint. Only, "Thakur has two strings to pull, an up-string and a down-string. Today he is pulling the down-string."

When he felt better again, he and Ashish sat for hours out in the sun in the garden, sometimes reading a little, sometimes talking a little, resting, looking at the great snow peaks, the flowers and the birds. "It is all right. Everything is all right," he said very softly. He hung like a ripe fruit, that does not cling long to the branch. They left for Mirtola, but a month later they brought him down again, this time to be rushed to a hospital. We were not surprised when a telephone call came very early the next morning, saying that his brave and gallant ship had set sail at last. From the local villages, more than a hundred men gathered to meet the returning car, and turn by turn lovingly insisted on carrying his body the last few miles to the quiet cremation site at Dandeshwar. It was an extraordinarily moving procession — more like a triumph than a death. He had lived amongst them for thirty-five years, and he was honoured in all the villages round about Mirtola.

There is an old saying that, when the lotus blooms, one does not have to send an invitation to the bees. Shri-Krishna-Prem never sought disciples, never permitted himself to be advertised. Once someone came up to him in a street, and, obviously guessing his identity, inquired pointedly if he could tell him where "Professor Nixon" was. He merely turned away, answering casually, "Oh, he died long ago." Neither did he allow himself to become the centre of the Āśrama. No life-sized photographs of him were to be seen plastered about. Only a single painting of the *guru,* Shri-Yashoda-Mai, still hangs in the little room that once was hers. Nevertheless, we watched with the years an ever increasing stream of men and women, from many countries and from every part of India, going on pilgrimage to Mirtola.

But not everybody liked Shri-Krishna-Prem. He was certainly a thorn

in the side of the local British officials in the old days before Indian independence. Most of them, with singular opacity of perception — not realizing that it was he who in some measure compensated for their many sins of commission and omission — felt that he had badly let them down by his open and flagrant identification of himself with India and Indians, and especially with Hinduism.

Among the more discriminating, his name had become known for his very defiance of such absurd prejudices and his discovery of a deeper universal truth embedded in Indian religious thought. His two books, *The Yoga of the Bhagavad-Gita* and *The Yoga of the Kathopanishad,* or articles in THE ARYAN PATH, drew discerning seekers who felt the need for guidance in their spiritual struggles. From England, France, Holland, Canada, the United States, South America, Australia, people were always unexpectedly turning up. More extraordinary than his Western devotees and admirers has been the even greater number of Indians who have gone to Shri-Krishna-Prem, to remain loyal followers ever since. There are well-known *āśramas* in India where foreigners are to be found sitting at the feet of an Indian *guru,* but I know of no other person like Shri-Krishna-Prem, himself "foreign" to begin with, who has drawn so many Indians to himself. They include government officials, well-to-do businessmen, professors, lawyers, a maharaja, members of the police force or army, many with no special label, and also many Indian women. Race or caste have been no barrier. Having imbibed the spiritual teaching of the great *ṛṣis* and saints, handed down in this country for thousands of years, and having *lived the life,* he has reawakened in them the awareness of their own spiritual inheritance. That he chose to renounce the West for India touched their hearts, but they have honoured, respected, and loved him because he dedicated his life to that ancient ideal of realizing his oneness with the Eternal and the Imperishable. They have lighted their torches at his flame.

GERTRUDE EMERSON SEN

O my brave soul! O farther farther sail!
O daring joy, but safe! are they not all the seas of God?
O farther, farther, farther sail!

—WALT WHITMAN

ALUN LLEWELLYN

The Theme of Creation

[Mr. Alun Llewellyn, M.A., LL.B., is a Barrister of Lincoln's Inn and Fellow of the International Institute of Arts and Letters. He is the author of several books, including some novels. In this article he once again turns to the ancient books of Wales and tries to show the close parallel between them and ancient Eastern thought on cosmogenesis. The long passages rendered from *The Book of Carmarthen* and *The Book of Taliesin*, Mr. Llewellyn believes, have never been translated before from the Welsh.

As a further suggestive and instructive parallel we have added under the caption "Man and the Geometry of Nature" some extracts from H. P. Blavatsky's *The Secret Doctrine*—ED.]

TRULY from this *Ātman* (God, Soul, Self) the *Ākāśa* (Space, Ether) came forth; from Space, the wind; from the wind, fire; from fire, water; from water, the earth; from the earth, plants; from plants, nourishment; from nourishment, seed; from seed, man.

—*Taittirīya Upaniṣad*, II. 1

After Him the shining One, all shines, from his light is lighted the whole world.

—*Muṇḍaka Upaniṣad*, II . ii . 10

The creation of the world . . . is to be thought of as a disk (*jagad-vimbam*). The expression "nakasya prishthe" [*nākasya pṛṣṭhe*], frequent in the Veda, seems to point to the idea of a sphere or a hemisphere.

—PAUL DEUSSEN: *The System of the Vedanta*

The Law of the Firmament

The outermost stellar arc where the planets meet the
firmament
bore Earth to be the confine of the sequence of the dawns,
to be the limit above which the ordered rising of the sun
is determined by cohesion of the firmament arched over it,
the affirmed design by which the sun's living flame
is held in the quartered compass of light.
Creation's motive force, the God that governs the end
and the beginning of the Universe,
set the sector of the sun about Earth to make manifest
the principle of existence, which is a plan of eternal light.
The fashioned Cosmos bore Earth in the curve of
Night and made
its own structure evident for us in the circling fire

bound in the circled limits of the Ecliptic
by which the cosmic conception of the World
was prepared and set in order.
The living Universe held Earth in its womb and gave it birth
as an ordered system of days ringed by the architected design
implicit when the Cosmos itself was first conceived.
The shaped Ecliptic of the sun contracts the First
Impulse of Creation
about Earth, brings the heavens to border Ocean
and makes their coil a brightness to light it.
The circuits of the Fire that is the life of Creation
are drawn into the meridian to become man's order of days.
a law of light defined by the act of Creation
to set the system of Earth within the system of stars
itself enclosed in finite space.
The life of the Universe makes with its light the girdle
of Earth;
the wheeling firmament encloses the planets and they
in turn embrace land and sea in their vital movement.
The years of man were born from the cohesion of all things;
the zoned sun makes Earth a separate unit in the
radiance of Creation;
the area of the sun's movement in the Cosmos evolved Earth
and made it whole.
The life of man in the pulse of the measured Universe
belongs to the being of sun and stars shaped from the
First Motive
that designed the heavens.

(*The Book of Taliesin,* Fol. 60: "*Ebore Duu Sadurn*")

The Sphere of Man

Within the tract of sun, within the round of the
coherent Cosmos,
under the stars firm in the frame of Night,
under the light attuned by the planets,
enclosed by the subtle structure that contains the sun,
lies this least fragment of things born into the sphere of light,
into the exact geometry of the wide Universe
that sets the stars to circle sea, the sea to circle land,
making man one with the Will that shaped the World.
Set under the limits that guide the sun's schooled travel
against the steered splendour of the galaxy,
the world of man, moulded by the compact heavens,
lies centred under the stars in an Earth spun by the rhythm

that first gave motion shape and conceived all shapes of life
shored by the sea horizoned by the stars.
Formed by the controlled impulse of Creation,
Earth in the arched Cosmos finds its frontiers
marked and ordained by the wandering fortress of the sun,
the lines of its meridian, the balance of its ecliptic,
its leaping hosts of dawn that set
the serried shields of light between sea and sky.
Sun that defines day, defines Earth, defines man,
man and the land he lives in, sundered from sea,
the inner essence shed from the harmonied heavens,
the breath that breathes as the wind breathes,
    the wind that walks on waters,
    the wind that wavers with fire,
    the wind that wakes Earth's fruition.
This is the cincture set by the stars, clasped by the sun
about the rim of the skies,
decreed with the birth of the distant firmament
for the last parturition, that woke with the eyes of man.
This is the integration of Whole, this circle of land.
under the moving planets winged among
the cold rafters of night,
under the pulse of the mechanism of the heavens
turned like a bowl;
under the pulse of the mechanism
of the axled cycle of the sun,
the partnered components of the World's coherence.
Inner creation of all Creation, inner sky of all skies,
the life of man upon Earth.

(*The Book of Carmarthen,* Fol. 49b; *"Canis Nautim Arotit"*)

ALUN LLEWELLYN

Man and the Geometry of Nature

THE EARLIEST FORMS of elementary geometry must have certainly been suggested by the observation of the heavenly bodies and their groupings. Hence the most archaic symbols in Eastern Esotericism are a circle, a point, a triangle, a plane, a cube, a pentacle, and a hexagon, and plane figures with various sides and angles. This shows the knowledge and use of geometrical symbology to be as old as the world.

Starting from this, it becomes easy to understand how nature herself could have taught primeval mankind, even without the help of its divine instructors, the first principles of a numerical and geometrical symbol language. Hence one finds numbers and figures used as an expression and a

record of thought in every archaic symbolical Scripture. They are ever the same, with only certain variations growing out of the first figures. Thus the evolution and correlation of the mysteries of Kosmos, of its growth and development — spiritual and physical, abstract and concrete — were first recorded in geometrical changes of shape. Every Cosmogony began with a circle, a point, a triangle, and a cube, up to number 9, when it was synthesized by the first line and a circle — the Pythagorean mystic *Decade*, the sum of all involving and expressing the mysteries of the entire Kosmos; recorded a hundred times more fully in the Hindu system, for him who can understand its mystic language. The numbers 3 and 4, in their blending of 7, as those of 5, 6, 9, and 10, are the very corner-stone of Occult Cosmogonies. This decade and its thousand combinations are found in every portion of the globe. One recognizes them in the caves and rock-cut temples of Hindostan and Central Asia, as in the pyramids and lithoi of Egypt and America; in the Catacombs of Ozimandyas, in the mounds of the Caucasian snow-capped fastness, in the ruins of Palenque, in Easter Island, everywhere whither the foot of ancient man has ever journeyed. The 3 and the 4, the triangle and the cube, or the male and female universal glyph, showing the first aspect of the evolving deity, is stamped for ever in the Southern Cross in the Heavens, as in the Egyptian *Crux-Ansata*. As well expressed, "The Cube unfolded is in display a cross of the *tau*, or Egyptian form, or of the Christian cross form. . . . A circle attached to the first, gives the *ansated cross* . . . numbers 3 and 4 counted on the cross, showing a form of the (Hebrew) golden candlestick (in the Holy of Holies), and of the 3+4=7, and 6+1=7, days in the *circle of the week*, as 7 lights of the sun. So, also as the week of 7 lights gave origin to the *month* and *year*, so it is *time marker of birth*. . . . The cross form being shown, then, by the *attachment of a man to the cross*.* This kind of measure was made to co-ordinate with the idea of the *origin* of human life, and hence the *phallic form*."†

—H. P. BLAVATSKY: *The Secret Doctrine*, I. 320-1

Evolution is *an eternal cycle of becoming*, we are taught; and nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point — MAN.

—*Ibid.*, II. 170

Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution — is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "unknowable."

—*Ibid.*, II. 728

---

* Once more, remember the Hindu Wittoba crucified in space; the significance of the "sacred sign," the *Swastica*; Plato's Decussated man in Space, etc., etc.

† "Source of Measures."

E. G. LEE

The Problem of Suffering

[The Rev. E. G. Lee, an old Friend, has been for many years a Unitarian Minister and was for some time the Editor of *The Enquirer*. Later he did Research at Manchester College, Oxford. At present he has retired and devotes himself to writing. He is the author of *Mass Man and Religion* and *Christianity and the New Situation*. He has also written a few novels.

The problem he deals with goes to the heart of things. Pain and unpleasantness are one thing; what torments the human heart beyond this is the question: Why is Life such that pain and torment can come to me? Does Life, or God, or Nature, care about human suffering or is the ultimate power cruelly indifferent? The Rev. Mr. Lee says very wisely that it is in suffering itself that a way can be found of establishing communication with a Life that is the source of all our lives. It is in the moment of suffering rightly accepted that we can surrender our self-will to the Divine Presence — a Presence to be found within us, we should add, as much as in the cosmos.

—ED.]

PRESUMABLY in a strictly secular society, if there could be such, the problem of suffering as a spiritual experience could not be known. Suffering would exist and of its very nature call for elimination and alleviation, but as a problem that asks why of the universe, why suffering should exist, why men should be afflicted with it, why under all circumstances the psychological life will always encounter it, this presumably could not trouble men in such a society. The questions asked would be regarded as meaningless. In theory at least suffering would be a purely natural phenomenon, or even a psychological phenomenon, to be examined as facts such as a thunderstorm or lightning are examined, but as a problem that tries the deepest emotional and intellectual resources of men, it presumably would be — or should be — outside reflection.

But this of course burlesques the human condition. It would eliminate — apart altogether from any kind of religious experience — all the creative arts; for these depend in one way or another upon the exploration of human emotions, in which suffering is always involved. It would eliminate too the dependence of human beings upon one another, in which the possibility of so much suffering is involved, and consequently the need to question it. And it would eliminate any desire to do anything about suffering save out of scientific purpose or intention, and strictly on this basis it would be as rational — in strict scientific terms — to cause suffering as to end it.

Human beings are not like this, and when they force themselves to act in this manner, as in some of the horrors of Nazism, they become diabolical.

To be human, therefore, is to ask the why of suffering; and the deeper

the humanity, the deeper the question. And to ask the question in terms of spiritual experience is to ask it not of other human beings but of the universe. Another human being could only provide an answer if he had obtained it from the universe; he could only help with his knowledge; the ultimate source of the answer, if there is such, is the universe itself — and sooner or later every concerned person has to find it himself. Others can only help.

It may be claimed, quite apart from the contention of the meaninglessness of the question, that it is foolish to ask it. Men have always been asking it, and it is as poignant and real today as it ever was. But just because of its poignancy and reality it has to be asked. It belongs to those questions which have been described as immortal; they are asked and answered in one way or another in every generation, but they arise again in the next, seeking for answers: such questions as, What is the meaning of human destiny? From whence do we come and whither do we go? What is the nature of God? Is there a God? The latter two questions, in disguised forms, would probably trouble a secular society as much as when it was not conventionally secular. There are certain ultimate mysteries a man has to face for himself, no matter how well or badly the past has dealt with them. No matter how profound the wisdom of the past, the solitary man in his generation is still alone with them. Just as no man can have his good actions performed by proxy by someone else, so the questions that try the soul cannot be asked and answered by someone else. Always there is personal involvement and responsibility. He may be helped by other men, particularly from the past, in the great traditional religions, but sooner or later he is alone with the ultimate mysteries; they are his affair; and the problem of suffering is very much his affair, as every human being in some measure knows.

There may be no answer to the problem of suffering from the universe, or such an answer as at the best can only be described as a dusty one. If this is so it can cause anguish; those who ask passionately wish to know, and if they cannot know they can be plunged into despair. This experience is real enough; anguish in what appears to be an unfriendly universe is real enough; but this very anguish points to a profound truth. It assumes that there is a life from which an answer can come; the question and answer, it is believed, takes place between life and life, the life of the man who asks and the life he believes exists in the universe. If indeed he cannot find life, if there is nescience where he expects to find response, then that too can cause anguish. The life in man cries out for a life beyond itself — and it is to that life, which is either found or longed for, that the problem of suffering is addressed. Without that life there is no problem save on the level of scientific elimination or alleviation; and, as we have

already pointed out, that burlesques the human condition: strictly, on that level, man ceases to be man. There were doctors in the Nazi concentration camps who refused to carry out certain experiments, preferring to risk their own lives rather than be what is called inhuman: there were doctors who did carry out the experiments; they are regarded as inhuman. Face to face with it the problem of suffering humanity was decided by reference to something beyond itself.

Consequently the problem is a religious one, as between life and life, and this forces the question: What is a religious view of the universe? It assumes, of course, that there is a life or spirit that exists apart from the material universe; it is not to the material universe that the immortal questions are addressed. The material universe is obviously the medium in some form or other through which the life of spirit can be known, but it is essentially demarcated from it. The very existence of the problem of suffering presupposes this; for if there is nothing more than material objects then the problem vanishes save in the scientific sense — and perhaps even in that sense.

The religious view therefore, theistically, implies the existence of God. And herein lies the inner nature of the problem: it demands first of all the existence of God; of its very nature it is involved with that existence, and yet when it is found the problem rises in all its poignancy. For God existing must be a good God, and how can goodness be related to suffering? Here is the nature of the religious problem; God having been found must provide the answer to the question, Why suffering? Or, even more poignantly still, the question has to be asked, How can the suffering person find his relationship with God?

First, it must be noted that, if God is not found in the darkest experiences, he cannot be found at all, he is an absentee God, not being present when the cry for him is most desperate. The paradox is found that it is at the very moments of existence when every experience seems to deny the existence of God that God has to be near. The good God must provide the answer to suffering.

Paradox has to be the language of religion, and it is not to be dismissed as escape language. The deepest human communications take place on the level of paradox; love which demands everything is discovered to be itself when it gives everything; joy is the deepest kind of joy when it accepts the possibility of the deepest kind of suffering. It is in the deepest, inexplicable levels of human experience that paradox describes the reality of what takes place.

Suffering, therefore, when understood in the religious sense, demands the existence of a good God, and it has to seek for its own answer in this paradox.

The real solution, of course, has to be found in personal experience, a relationship has to be established between the person and God in which all difficulties are overcome in the nature of love. But this perhaps asks too much for many who are forced to reflect upon the problem. Paradox may be used in another way. It can be concluded, for instance, that it is impossible for evil to be dominant in the universe and the universe to exist as man knows it. That in a sense is a harsh fact that has to be faced. The universe is good in spite of the evil existing in it — and pain and suffering may be included in the evil. Evil of itself destroys; it disintegrates the life of the spirit; it atomizes life until life becomes something that even imagination cannot depict. The imagination of the great poets has tried and has come away defeated. Dante came out of hell with a great pity: even he could not visualize absolute evil; for evil is never absolute when it induces pity, since pity always supposes there is something to be saved — as in the great parables of Jesus of Nazareth. Just because the universe and mankind exist, goodness exists: this is the wisdom of the historic religions and it has to be accepted. It also belongs to the wisdom of the religions that evil annihilates. The fundamental paradox is reached that everything exists because goodness exists; without this there would be nescience. This is the harsh fact already alluded to, and reflection has to come to terms with that fact.

It is relevant today in an important manner, for certain vast issues are placed before contemporary humanity. Who can possibly describe the probable results of disintegration if the thermonuclear bomb is used in the manner men threaten, and apparently are prepared, to use it? Indeed, who could ever find the will to exercise the imagination in such a way if it were thought that the actual horror would take place? That world is not the world of goodness although it is involved in it; it is man's world, man deliberately dissociating himself from goodness as he knows it. He not so much chooses evil as acts out evil in his person and consequently threatens himself with annihilation. There are certain truths vitally clear in spite of their difficulty; just as man knows he ought to do the good when he sees it, so he knows that God cannot be responsible for actions that belong to man. Man cannot even begin to think of the universe being dominated by evil. That thought cannot be shaped in his mind; he cannot isolate such a thought from the consistency and cohesion of everything around him to give it convincing form.

God is good because in the nature of things there can be no final defeat; defeat in man, yes — and those who believe in man as the total explanation of everything have a problem on hand there — but defeat in the essence of things, no. Men still live the moral life although they have created the means of their own disintegration; they will still go on living

the moral life in spite of the threat to their very being; and in this they give witness, almost unconsciously, to the fact that the essence of life is good, in spite of their major effort at denial. It is this belief which gives men the power to go on; and in spite of what can only be regarded as the total threat of evil, they believe that the final act will not take place, and their moral life is spent now in trying to prevent it. It is not so much a struggle between good and evil, two vast powers trying to attain ascendency, as the need for the realization of good in man. Man has to be either the self he knows himself to be, a self living in the realization of goodness, or a self which he knows himself not to be, deliberately realizing evil in himself. It all belongs to God's world, and, whatever may be said of that world, the powers of realization exist in man.

Man, therefore, has to deal with suffering in a world which is God's world. He cannot opt out if he is really to be himself. He has to lift suffering into communion with a good God, and although this seems to be a paradox hardly to be borne, it lies at the very heart of the insight of the historic religions. In the Christian religion it is attributed to Christ on the cross, "Into thy hands I commend my spirit" — and symbolically that is followed by the resurrection of the spirit in the total experience of joy.

E. G. LEE

If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
The Heart of boundless Being is a curse,
The Soul of Things fell Pain.

Ye are not bound! the Soul of Things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will: that which was Good
Doth pass to Better — Best.

I, Buddh, who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad, for there is Liberty!
Ho! ye who suffer! know

Ye suffer from yourselves.

— SIR EDWIN ARNOLD: *The Light of Asia*

Y. S. R. CHANDRAN

The Numinous: The Limitations of the Historical Perspective

[Professor Y. S. R. Chandran, M.A., LL.B., has been Professor and Head of the Department of English in the Hindu College of Guntur for several years and was recently appointed Principal of the College. He has been a contributor to a number of periodicals. In this thoughtful article he examines the attitude, often found among modernist thinkers, which devalues the experiences of mystical awe, of moral perception, and of aesthetic sensibility on the ground that the origin of these human activities can be traced to some primitive and, by implication, unworthy sources. Professor Chandran points out rightly that the question whether these experiences are valid or not is not legitimately answered by, as he puts it, removing it from the present to the past. We would add that in any case the theory of a simple development from the primitive to the civilized is open to many objections. The evidence of highly developed civilization goes very far back, and at all periods there is evidence of the co-existence of primitive and civilized communities. We must face metaphysical questions squarely: they cannot be reduced to anthropology. The reality of something discerned through aesthetic, moral, or mystical insight is a conviction shared by all those who have these experiences in any depth.—ED.]

A SENSE OF FEAR, a feeling of loneliness, and a kind of awe — these are the experiences man is subject to when he stands aghast before the cosmic forces of nature. The unceasing play of the waves, the inexhaustible roar, and the limitless expanse of waters that the ocean presents to the human ken bring home an idea of the sublime. A look at the star-studded expanse of the horizon, or the towering height of a mountain, or a desert without vegetation, or a wood where man feels lost amidst a diversity of trees and animals — these create a consciousness of his utter insignificance in the scheme of the universe, and leave him groping for a glimmering of an indefinable but indisputable numinous, external factor in the universe. This fear cannot be lightly dismissed as something connected with the instinct of self-preservation; for it does not arise from the contemplation of possible attack or injury from an enemy. Fear in the latter case can easily be digested, subdued by an adequate preparation; but this is a fear unmotivated and voluntary; with all the sophistication and enlightenment that technological civilization has placed at his disposal, and in spite of it, modern man still exposes himself to the same fear that a primitive experienced: this fear may be explained as something analogous to that cerie feeling that overmasters us when we enter a house said to be haunted by ghosts — with the difference that whereas that feeling makes us dread

the haunted house, the feeling that is provoked by the sublime induces in us an awe, a reverence, an impulse to worship and prayer: an apprehension of a presence that "overpowers the soberness of reason."

The gospel of denial accounts for this fear by tracing it back to the remote past when an ancestor experienced fear of the places where his near and dear might have been buried; the blood of the said ancestor coursing through the veins of the present-day man, it says, makes him react in a similar manner. It maintains that the awe of the numinous does not establish an objective correlate — an actual presence inspiring the awe. But this explanation in terms of inherited feeling begs the question for the simple reason that it only gives a historical account of the *origin* of awe; the question *why* the remote ancestor should have felt such fear remains unanswered and cannot be answered unless an external factor, independent of man and yet all-pervasive, including man, is postulated. It is due to such a presence alone that occasionally we are visited by this eerie, weird feeling.

We are in the same parlous state in finding a suitable and convincing explanation in the sphere of morals. The sense of guilt or sin — whence have they come? Why should we be confronted by a number of taboos? Why should the agnostics and the unbelievers be nevertheless tied down to certain conventions — why should they keep away in horror from incest and parricide, for instance? Psychoanalysts point to the Oedipus complex, and speculate about remote ancestors doing the deed and transmitting their horror and inner conflict. Here also the same historical explanation, the same play around the circumference without leading to the centre, the core of the problem, the same *petitio principii*, the shifting of the ground from the present to the past, is what we meet with. The question remains. Wherefrom this sense of guilt? Is parricide a sin of which we should be in horror or not? Is incest a guilty practice deserving of the taboo or not? These deeds are sinful or not; and since it is held by, let us say, a consensus of civilized opinion, that they are unrighteous, we have to admit that an apprehension of their intrinsic quality leads us to that conclusion.

We meet with no better success when we consider the aesthetic values. The gospel of denial may argue that the dance may have originated from the play or the mating instinct; that poetry may have been prompted originally by monarchs to have their glories or achievements made easily memorizable; and that sculpture and painting have a stimulus from an earthly potentate's desire to have his deeds pictorially represented. Here too we meet with an inadequacy of explanation and a notion that a probing of origins is abundant light thrown on any subject.

The root, however, may not explain the fruit; instead it may tend to

discredit real development by an obsession with the beginnings. The past may not explain the present, even as the root may not the fruit. It may be admitted that the primitive might have primarily been motivated by the tribal, biological, and the environmental urges; but then where is the need for us, who have outgrown those urges, to be preoccupied with the arts? Why do we love music still if its original purpose had been only to rouse the martial and the voluptuous nature of man? It is small consolation to be told that Einstein was once upon a time a fish in the course of evolution or that Caesar was made out of the ashes of a refuse heap; it does not make us a whit wiser about their genius. The savage may have been contented with making all his calculations on his fingers and, if need was, sometimes on his toes too, because his needs were limited; but this does not invalidate the developments in mathematics and the usefulness of the multiplication table or the electronic calculator. Does the present taste and elegance in clothes become meaningless because clothing originated with the primitive's skins and hides?

What is it that takes us from stage to stage or from one milestone to another on the road to progress? Certainly not the biological urge by itself. It is not what pays, but what ought to be; it is not what is convenient for me but what is right; it is the moral imperative and its pull, more than anything else, that is the operative and activating force that leads man on his onward journey. There is no escape from an admission that the aesthetic enjoyment is due to the feeling of a something other, a sense of the uniqueness conveyed to us through that medium. This may be more elaborately stated in the form that it is due to a perception of an ubiquitous force brought suddenly and fitfully to consciousness; nature itself seems to be a mighty envelope to contain the indwelling, the informing spirit. The envelope may be pierced in moments of ecstatic, aesthetic delight and there may be flashes of insight into that something other.

In answer to the question, Why is man what he is? the biologist may say that he is what he is because of the influences of the environment; there is no objective correlate to awe, moral obligation, aesthetic sensitivity; they are figments of imagination. But if the biologist is right and man is purely a product of his environment and his mind a reflection, if there is no objective correlate to the sense of values that we find in him, then the environment itself must contain the values which form part of the human mind: we cannot get coloured particles out of the non-coloured, or curds out of milk, without a pre-existing something, imperceptible though it may be, which after all is the cause for this flux, this evolution. The great nineteenth-century spokesman of the biologists, T. H. Huxley, explained religion as an outcome of a complex combination of the material and the

spiritual forces surrounding man, of his illimitable desire and aspiration, and of his concept-making faculty laying down certain standards. But what is this aspiration for, and where are those standards? Are they within him or outside? And if they are outside, why do we not say that divinity is that external force, for, without some such hypothesis, the values of truth, goodness, and beauty that man has remain inexplicable?

The fashion of denial may be attributed firstly to the anarchy in taste we come across, particularly in morals and aesthetics. Objectivity in these, certainly, is not as easy as in mathematics. Three plus two can only be five, and it would be terribly to the student's cost, were he to consider it a matter of opinion; the temperature of a boiler room can be accurately measured by a scientific instrument, without having to be left to the varying guesses of men hailing from the torrid or the frigid zone; but in the field or morals and aesthetics, there is no such measuring-rod; values seem to be arrived at either by reference to the opinion of people in the past or to the opinion of the connoisseurs in the subject.

Secondly the denial stems from the prevailing climate, filled with the winds of chemistry and physics, which follow exclusively an experimental and inductive drive in the acquisition of knowledge. But demonstrability within the limits of their methods may not be a *sine qua non* of truth. The electrons and the protons and the nebulae may not permit of demonstration to the naked eye; that by itself is not held to invalidate the theories concerned: other forms of demonstration are accepted. Similarly, values cannot be dismissed for the simple reason that there is no universal agreement about them in all aspects. However strong the tendency to decry values by a historical perspective of the vicissitudes through which they may have passed, certain fundamental values have stood the test of time, and these are pointers to a self-existing external factor.

Religion cannot be explained away as a drug wherewith to make men more docile; its origins cannot be confined to a feeling of helplessness experienced by the primitive, making him invent deities of rain, drought, pestilence, war, and so on and develop a ritual of bribery and appeasement. Morals cannot be explained away as having their genesis in expediency. Whatever the "origins" in anthropological theory, the purpose and the goal these serve by their very nature are the chief factors to be taken into consideration. The need for a harmonious relation with the immensities of the universe, we always have. The need is greater with the newly gained knowledge of man as an infinitesimal speck in the immensities of geological space and astronomical time. The conviction that these immensities are ensouled by a Divinity that corresponds to our aspirations and reverences is obtained by the grace of a Self far transcending ratiocination.

Y. S. R. CHANDRAN

GORDON H. W. ROWE

Herbalism—The True System of Healing

[Mr. Gordon H. W. Rowe, F.R.H., F.B.H.U., D.HO.M., D.O., is President of The General Council and Register of Consulting Herbalists, Examiner in Herbal Medicines and Osteopathy, and Director of The British Herbalists Union, as also of the Register of Manipulative Therapists. He is the Editor of *Modern Health* magazine, and in private practice is a Homoeopath, Osteopath, and Practitioner of Botanic Medicine. He writes interestingly on the subject he has devoted his attention to for many years.

It is interesting to note that the drug industry in Great Britain is currently very much under review. A committee of inquiry was set up by the Minister of Health in the spring of 1965. *The Sunday Times* featured two articles (28 March and 4 April 1965) on the prices and profits of drugs, and where profits went. These were based on the book *Drugs, Doctors and Disease* (Andre Deutsch Ltd., May 1965) by Brian Inglis, the well-known writer on the history and sociology of medicine. The Association of the British Pharmaceutical Industry is itself divided at the present time on the question of whether or not to undertake a £97,000 advertising campaign to improve the industry's public image (*The Sunday Times,* 8 August 1965).

—ED.]

AFTER MANY YEARS IN PRACTICE as a Consulting Herbalist and Homoeopath, I am convinced that everybody has an ear for information about this wonderful system of healing called Herbalism. The realization of the power of herbs as medicine comes to many when they visit the herbalist after being disheartened by unsuccessful suppressive allopathic treatment. More and more people are being converted today than at any other time; but how has this state of affairs come to pass that herbalism is only resorted to in extreme despair — why has the knowledge been so slight amongst the masses?

The plain fact is that industry has forced the drug system upon us, aided by the orthodox medical profession, who saw in the first drugs quick-acting medicines which would make large profits, and give quick action and confidence to the patient. The same attitude confronted Samuel Hahnemann when he introduced his system of Homoeopathy. His medicines would cost less to produce and the chemists' profits would be too small. He therefore suffered persecution from the chemists and medical profession of his time, and was ridiculed and dishonoured. Like herbalism, his system was successful because it does not suppress but seeks the cause to effect a complete cure; and today, although it is still ridiculed by the majority of the medical profession, it continues with the support of many orthodox and unorthodox practitioners.

The advent of The National Health Service, or "Sickness" Service as it

should be called, has furthered the cause of dangerous drugs, in many cases against our will; we have to take what the doctor prescribes — it is a dictatorial service organized by the State, the beneficiaries being the drug houses. The serious after-effects of most of these drugs are known and publicized, but little is done to alter the system.

Only a few hundred years ago saw the birth of allopathic medicine, but herbalism is as old as man himself. Deep down inside everyone is the inborn knowledge that God gave herbs to man for his use in sickness, and this is proved in general practice. We can only surmise how the earliest herbal practitioners gained their knowledge of medicinal herbs. God gave us the quality of being able to observe, examine, and experiment, and perhaps watching the various animals and birds gave man a clue to the secrets of Nature. When the cat or dog is sick it cannot go to a doctor; it makes straight for a suitable herb, which it consumes, and then with rest and often abstinence from food — it recovers.

The plants used for medicines absorb the minerals from the soil, and they are converted, within the cells of the plant, from crude chemicals to substances which when used as a medicine are compatible with the human cell and can be absorbed without damage. The various elements missing in sickness are only required by the tired cell in minute quantities. The allopathic system of massive crude dosage has a deadening effect upon the disordered cells, and also a detrimental effect on the remaining healthy ones.

All the great doctors of ancient times and in the Middle Ages used herbs to cure the sick. The history of herbalism has been traced to the civilizations of Greece, Rome, Assyria, Babylon, and Egypt, and the Sumerian Herbal was written about 2201 B.C.[1] So herbalism has been practised for perhaps five thousand years with success, and in the West, no doubt, the monasteries were responsible for the knowledge being recorded, as previously the secrets were passed verbally from family to family. The Brother who specialized in growing herbs and treating the sick with them was no doubt the first true doctor. We have this knowledge today and, further, we have been able with scientific analysis to discover the agents in the various plants which act as medicines. The chemists copy Nature by producing similar synthetic substances, cheaper and in large quantities. They are not cheap when they reach the public.

We find in plants different substances and minerals for the simple reason that each type of plant has its own particular food requirements for survival. These plants also differ in their properties with variations in soils. Could it be that The Great Provider thought all this out for our benefit — or do the chemists know better than He? It is well known that the medicinal

---

[1] E. WALLIS BUDGE in *The Divine Origin of the Craft of the Herbalists*

herb of a certain country will grow most prolifically in that country, and will produce a medicine to assist in the curing of an ailment peculiar to that country. An example of this is *Arnica montana* which grows in the mountainous regions of Europe. In the rocky terrain many knocks and falls are experienced and *Arnica* will heal those bruises speedily.

Clues have been obtained by the seekers for medicinal knowledge by the association of plant shapes and appearances with known symptoms as expressed by the patient in sickness. This was the Doctrine of Signatures and examples of this are many. For example the leaves of *Pulmonaria* or lungwort were thought useful for diseases of the chest because of their spotted appearance. The walnut was good for mental complaints because is was the perfect "signature" of the head (pericranium, skull, brain, and meninges). The root of *Bryonia* looks like a swollen foot and it was thought good for dropsy. Feverfew, because of its pure white flowers, was thought good for the complaints of maidens, and poplar leaves, because they shook in the breeze, were thought good for palsy. Liverwort, which is flat, fleshy, and lobed like the liver, was expected to affect the liver beneficially in the treatment of hepatic complaints. The cluster of root tubers of the lesser celandine (pilewort) resembles haemorrhoids and suppositories are still made from this plant. Plants that had a yellow latex were held to be good for the bile.

How right these ancients were! Observation, yes, but it must have been an inborn knowledge that led them to examine and conclude. Most of the plants selected by the Doctrine of Signatures have since been proved to be scientifically applicable to the respective diseases.

Today it is a pleasure to note that the many scientific institutions of the world are now taking an interest in what plant life has to offer as regards medicine. Many expeditions are being organized to the far corners of the world, such as the expeditions organized by Gerrard. They are examining the folklore of the various Asian and Western countries with an open mind; for they realize at last that they have been working along the wrong track.

In England the herbalist has always been allowed to practise without being on the Medical Register. This came to pass in 1542, in the reign of Henry VIII, when a Statute was passed to that effect. Again, as late as 1948, the same freedom was extended under the Statutes Revision Act, and it became known as the Herbalists Act. Today, in fact, the qualified herbalist will have passed examinations in anatomy, physiology, pathology, pharmacology, *materia medica*, physical diagnosis, and medical jurisprudence, and also undergone clinical training. He will be doing great service to mankind, but as a student he has unfortunately to find all training expenses. However, a herbalist is a dedicated man.

Many wonderful cures are recorded and I should like to quote a few of them. A male, aged sixty, attended his herbalist with a heart condition which had not responded to his allopathic doctors' treatment. The heart was weak, the pulse rapid, and the rhythm disordered. He had been a heavy smoker all his life. Now he was finding it difficult to work for any length of time. Venous stasis was marked. There was dyspnoea, dropsy, and aneuric tendency.

He said that it felt as if his heart was beating through his chest; there was often a sensation as if the heart stopped beating suddenly and then suddenly started again. There was also pulmonary congestion. The herbalist selected just one little herb for his treatment and this was the common lily of the valley or *Convallaria majalis*. This plant is much admired for its great beauty and perfume, but how many realize that within those dark green leaves rests an extract of great medicinal powers?

This patient was placed on a liquid extract of *Convallaria majalis* and without any further medicine he began to recover. The heart grew stronger and he was able to go about his business as a normal man. Sometimes hawthorn berries are used in heart cases; also extract of cactus.

Another case which stands out is the patient who had a leg infection. A blow on the leg had dislodged skin, and infection began, developing into a deep and nasty ulcer. His medical practitioner had done all he could to stop the spread of infection without success, and then the herbalist was consulted. By now the patient was in danger of losing the leg completely and he was in a delirious state. The medicine which saved this man was what herbalists call "the Herbalist's Knife." This is that wonderful herb *Rudbeckia* or *Echinacea augustifolia*. Teaspoon doses of the liquid extract were given every four hours in a little water and a wet dressing of *Myristica sebifera*[2] was applied to the ulcer, being changed frequently. Needless to say the fever subsided, the delirium passed, and in a few days healing of the ulcer began. The result was entire recovery.

Many acute and chronic catarrhal states have been cured by the use of that wonderful plant goldenseal or *Hydrastis*, and, combining it with *Echinacea* and marshmallow, we have one of the finest combinations for stomach ulcers. *Hydrastis* contains three alkaloids showing a content rising to over 4 per cent; indeed it contains some 2.5 per cent berberine and about 2 per cent canadine. The characteristic alkaloid of the drug is Hydrastine.[3]

One could go on for ever describing herbs and their action, and it should be the duty of everybody to make a study of the more simple herbs and their action. For instance, the following should be gathered and dried for

---

[2] *Myristica Sebifera* (Brazilian Ucuba), a powerful antiseptic in traumatic infections

[3] *Medical Botany* (Nelson)

use in case of emergency. YARROW — for influenza. BURDOCK, YELLOW DOCK, and RED CLOVER — as blood purifiers. VALERIAN — as an anti-spasmodic, nervine, and pain killer. PLANTAIN — an antiseptic for insect bites and minor wounds. POPLAR BARK — as a substitute for quinine and also as a tonic. OAK BARK and LEAVES OF SAGE — as a gargle for sore throats. PARSLEY and NETTLES — as kidney and bladder cleansers. HOLLYHOCK — for chest complaints. DANDELION — for liver tone. THE ELDER BUSH (all parts) for colds. HAWTHORN BERRIES — to strengthen the heart.

Anaemia cases need iron for the red blood corpuscles, and intolerance of massive allopathic doses of crude iron salts is well known. Nature provides a safe assimilable iron in many plants, especially YELLOW DOCK and WORMWOOD.

CONVALLARIA is similar in action in heart cases to DIGITALIS or FOXGLOVE. Both are members of the Lily Family. *Convallaria* contains three glycosides — convallatorin, convallamarin, and convallarin. Digitalis is known to be adulterated by the addition of MULLEIN, COMFREY, and PRIMROSE.[4]

The list of herbs is endless, for there are over five thousand medicinal herbs, but many have the same action. Man is a universe in miniature and the minerals in the earth are also in the composition of the human body. In the expenditure of nutritive material through work and play, replacement must take place at the right time and in the correct proportion; only then can health exist. Herbs when correctly selected will replace that lost material in the required proportion.

G. H. W. ROWE

Nāsti mūlam anauṣadham . . . yojakastatra durlabhāḥ

(There is no herb that is not a medicine . . . what is rare is the man who knows how to put it to right use.)

—OLD SANSKRIT VERSE

[4] *Ibid.*

M. V. SRIDATTASARMA

The Buck in Indian Lore

[As before on a few occasions Shri M. V. Sridattasarma collects from wide sources interesting references to the buck and the deer in Indian literary and religious texts. It makes interesting reading to see the different ways in which the animal figures in the Indian mind. Except for hunting as a sport of the warrior class, the attitude seems almost always to have been kindly and even affectionate.—ED.]

I

OF THE ANIMALS that have been known to man from the remotest times in India, it may be said that the deer or the ibex is perhaps the most familiar, being next only to domesticated animals. Even the hermit, who was considered the strictest of men and practically led a life of negation, could not ecape from having this animal as his favourite or fondling, so much so that while picking berries or going to the spring for a wash, he fed this companion in the form of the buck or doe. Sanskrit literature is replete with references to this animal. In the *abhayāraṇyas* (sanctuaries) round the hermitages of ancient India, we see, there was some sort of taboo against killing these forest animals. When Duṣyanta led a hunting expedition towards the forest grove, an ascetic's voice proclaimed that the innocent deer, being a tame animal of the forest retreat, should in no way be molested or killed: *"Āśramamṛgo na hantavyo na hantavyaḥ"* (*Śākuntala,* Act I). The chase by the king represented a transgression against the spirit of the forest retreat, which all beings resorted to for protection (*Śaraṇyam sarvabhūtānām*).

In the *Raghuvaṁśa* (Canto I), Kalidasa gives a description of the abode of the sage Vasiṣṭha, where deer surrounded the housewife for their share of the wild corn (*nīvāra*) as children clamour for food at the hands of their mothers. At the time of Śakuntalā's departure from the hermitage of the sage Kaṇva, we see the fondling deer of the *āśrama*: its mouthful of *darbha* grass dropped unnoticed in the grief of separation (*udgalita-darbha-kavalā mṛgraḥ*). In Bāṇa's *Kādambarī,* we have a description of a hermitage in which the young hermit boys are caressed by the deer with their tongues. The poet Bhartṛhari in his *Nīti-Śataka* classed this animal, which by nature is gentle, among respectable or virtuous persons (*Mṛgamivasajjanānām tṛṇa-jala-santoṣa-vihita-vṛttīnām*).

In the *Uttararāmacaritam* (III. 25), the poet Bhavabhuti presents a scene in which Rāma happens to pass through the forest groves near which he dwelt with Sītā during his exile. At the sight of the trees, birds, and deer which were nourished with water, rice, and grass from Sītā's own hand (*taru-śakuni-kurangān maithilīyānapaśyat*) he felt in himself some change

which was indescribable, a feeling which melted his heart and could melt even a stone. At the time of parting from the Vindhya regions during his peregrinations, Rāma asks Sītā to take leave of the antelopes and trees taken care of by her (*Āpṛccha putra-kṛtakān hariṇān drumāṁśca*).

The Vedic hymn addressed to the goddess of wealth, Lakṣmī, descibes the goddess as roaming about in the forests assuming the form of a golden deer (*Hiraṇyavarṇām hariṇīm*).

In the fifth *skandha* of the *Śrīmadbhāgavata Purāṇa,* there is an anecdote relating to a prince called Bharata, who by dint of austerities became a sage. It so happened that, while he was seated in a secluded place near the Mahānadī, he was distracted by the sight of an enceinte doe, terror-stricken by the roar of a lion roaming in the wilds in quest of prey. The panicky creature leaped to the other side of the river. It was in the pangs of labour and, while in a hurry to save its life, it delivered its calf into the waters. The sage Bharata came to the spot, lifted the tiny calf from the flowing waters and reared it. All his attention was drawn towards the animal when it became his companion. He took great care to see that this pet animal, isolated from its parents and the animals of its race, was in no way attacked by wolves and other beasts of prey. There was a break in Bharata's austerities and, even at the time of his putting away the mortal coil, his mind was completely absorbed in this deer only, the result being that in his next birth he was born as a deer and lived on dry grass, leaves, and creepers, till the exhaustion of that Karma which was responsible for his birth in this form.

In the *Rāmāyaṇa,* there is an anecdote of the demon Mārīca, the son of Sunda by Tāṭakā, who assumed the form of a golden deer and thus enticed Rāma to a considerable distance from Sītā, when Rāvaṇa availed himself of the opportunity to carry her off to Laṅkā. Vālmīki in his description of the Citrakūṭa hill says that Śrī-Rāma rested on this lovely hill, being delighted to see it surrounded by birds and deer, with the result that he forgot the gloom caused by his exile from Ayodhyā.

The deer is known as *mṛga* in Sanskrit as that which is captured or killed by hunters (*mṛgyate lubdhakairiti*). It includes fawn, gazelle, antelope, stag, and musk-deer. In the *Śabda-kalpa-druma,* the etymological sense of this word as also the characteristics of the animal are discussed. It feels proud, or satisfied, because of the spots on its body, and is fleet-footed. Its barking sound is melodious, it possesses wide eyes, is very timid, and has a finely built body. (*Mṛga-tuṣṭā tu citriṅī. Vadati madhuravāṇim dīrgha-netro:tibhīruḥ. Capalamatisudehāḥ śīghra-vego mṛgo:yam*).[1] The spots on the disc of the moon are supposed to

[1] According to Kenneth Anderson, the tiger, with a view to entice the deer in the forests, stealthily creeps up imitating the bellowing sound of the deer or *Sambhar* (*Nine Man-eaters and One Rogue*).

resemble those of an antelope. Hence the moon's epithet *mṛgāṅka*. The god of love (Cupid) is known as *Mṛgabandhu* (friend of the deer). *Mṛgāṅganā* is "female deer." The constellation *Mṛgaśiras* consists of three stars resembling a deer's head, the principal one being *Lamba Orionis*. The lunar month Mārgaśīrṣa is known as *mṛgamāsa* (when the deer-like spots on the moon are visible).

The deer is also known as *kuraṅga*. It is a poetic convention to compare the eyes of a woman to those of the fawn. A fawn-eyed woman is styled *kuraṅga-nayanā, mṛgākṣī, hariṇākṣī,* etc. The daughter of Prasenajit in the *Kathāsaritsāgara* was known as *Kuraṅgī*. Being fleet like the wind, the antelope is also known as *Vātāyu*. The *Gokarṇa* is that which possesses ears like those of the cow. *Rohita* is the red deer. *Hariṇa* (that which is captured) is another name for the deer.

There is another species of deer, known as the *kṛṣnasāra* (the black-spotted deer). The *Dharma* or Righteousness which the *Manusmṛti* propounds is to prevail wherever the black antelope roams. This is the sacrificial animal. In Vedic times, the skin of the deer was held sacred. So, it is styled *ajinayoni* (the source of the skin or cloak that is used for a covering). In the *Taittirīya Saṁhitā,* there is an anecdote referring to this animal. The *Ṛk* and the *Sāman* (the hymns of the *Ṛgveda* and the *Sāmaveda*) once preferred not to participate in the sacrificial rites. They assumed the form of the dark-spotted antelope and made their exit. At this juncture, the gods reflected thus: "The master or the benefactor [the householder] on whose behalf the ritual is performed will attain merit in the event of these sacrificial hymns returning." The gods appeased the spirits presiding over the *Ṛk* and *Sāman* hymns. They in turn assumed the form of the day and the night, and so took part in the rituals. The householder was then enjoined to wear the skin of the spotted deer (*kṛṣṇājina*). The white streaks indicated the day or the *Ṛk* hymns, while the dark spots denoted the night or the *Sāman* hymns. It was considered that the skin of the sacrificial deer bore in it the essences of day and night. By wearing the skin, it was held, the householder had the privilege of getting the essence of the hymns (see *Taittirīya Saṁhitā, Kāṇḍa* VI, *Praśna* I, *Anuvāka* 3).

In the *Dīkṣāyajña Prakaraṇa,* it is said that the sacrificial fire assumed the form of a buck and Rudra, knowing that this was the Śakti (energy), tethered it. In the *Padma Purāṇa,* it is stated that the region on the banks of the swift-moving Narmadā, which is the habitat of deer, is a good spot for habitation. Viṣṇu spoke of this spot to Śaṅkara (*Narmadā-toyavegena rurukacchopasevite. Tasmiṁstīrthe nivāsam ca Viṣṇuḥ Śaṅkaramabravīt*).

In Bhāsa's *Pratimā Nāṭaka,* Rāvaṇa refers to the seventh peak of the

Himalayas, where gold-flanked (*Kāñcanapārśva*) deer roam about drinking the water of the Ganges falling from Śiva's head, their backs being dark blue like *vaiḍūrya* (*lapis lazuli*).

The *Marudgaṇas* (spirits presiding over tempests) are represented as being seated on chariots drawn by the spotted deer, their mission being the gathering of the rain clouds as also the arranging of their discharge. These powers personify the gusts of winds. Being as fleet as deer, they are helpful to the rain-god Indra in this important task.

One of the *Dikpālas* (Regents of the Quarters) is Vāyu, who is an elemental deity in Vedic lore, holding sway over the air. In iconographs, this deity is represented as being seated on a deer. He is the progenitor of the Maruts, by the rivers of heaven. The month of Śrāvana is similarly depicted as being seated on an antelope (which is indicative of its being the season of rain).

M. V. SRIDATTASARMA

(To be concluded)

Snow

From darkening skies
White petals fall
Slowly first,
Then cascading
Till leafless trees
Glitter with stars
And fields dissolve in foam.

HERBERT BLUEN

New Books and Old

A Historical Survey of Buddhism in China*

THIS VOLUME is one of the most readable surveys of the development of Buddhism in China in successive periods from the Han dynasty to the Chinese Peoples' Republic. Dr. Kenneth Ch'en is Professor of Religion and Oriental Studies at Princeton University. This sumptuous volume is the first fruit of a generous bequest by Miss Marie Stewart to the Council of the Humanities of the Princeton University, to establish a series of lectures in honour of her parents. Dr. Ch'en has set a very high standard of both research and scholarship to his successors in this encyclopaedic work.

The book opens with an illuminating survey of the teachings of the Buddha and the divergent attitudes of the Theravada and Mahayana schools. During the first two centuries of its existence Buddhism was confined to the Gangetic valley; but under the influence of Ashoka and his proselytizing zeal, the teachings of the Master spread south and north: from Ceylon in the South to Burma, Indonesia, Thailand, and Indo-China; and from Gandhara and Kashmir in the North to Central Asia, China, and Japan.

The Chinese are an exceedingly practical and hard-headed people and the spread of Buddhism among them is an event which calls for explanation. The disciples of Confucius objected to the habit of monkhood, as it meant a break in the continuity of the family and the shirking of the primary duty of parenthood. The idea of begging food, which a monk is expected to do, instead of working for it, was obnoxious to the practical Chinese mind. The subtle metaphysical doctrines of the new faith were equally unacceptable to them. Nevertheless the new faith took root and spread among the people, chiefly on account of the patronage of the Emperors; especially Emperor Ming (A.D. 58-75), who in consequence of a dream sent messengers to India for Buddhist books and teachers. The envoys returned bringing back with them the *Sutra in Forty-two Sections,* which was received by the Emperor and deposited in a temple constructed outside the walls of the capital, Loyang. Another great emperor through whose efforts Buddhism spread far and wide in China was Emperor Wu, who ruled from 502 to 549. He may fittingly be described as the Ashoka of China; and like that great monarch he prohibited the serving of meat and wine at the imperial table and forbade the use of living things for medicinal and sacrificial purposes. His devotion to the *Dharma* was so great that he entered a Buddhist temple to serve as a menial, not once but many times. He wrote commentaries on the *Nirvāṇasūtra* and the *Prajñāsūtras*. He built many temples and monasteries, and established what were known as Inexhaustible Treasuries, which served as safe-deposit vaults for the safe-keeping of the wealth of the numerous temples. These moneys were prudently utilized and the profits earned were used for the spread of the religion. There was thus a close identity between the State and the new religion and despite occasional setbacks the religion took firm root in the Chinese soil and spread throughout the country.

Among the main schools of Buddhism which developed over a period of centuries the most important are T'ien-t'ai,

---

* *Buddhism in China : A Historical Survey.* By KENNETH CH'EN. (Virginia and Richard Stewart Memorial Lectures: Princeton Studies in the History of Religions, No. 1. Princeton University Press, N.J., U.S.A.; Oxford University Press, Bombay. 560 pp. 1964. £5 ; $12.50)

Hua-yen, Pure Land, and Ch'an. All these schools were the products of the Chinese response to Buddhism and indicate how the Chinese mind took over certain basic Buddhist principles and reshaped them to suit the temperament of the people.

The T'ien-t'ai School is an eclectic system which tries to synthesize the teachings of the Theravada and the Mahayana. It followed Nagarjuna in teaching that all component things are impermanent, that all *dharmas* are without self, and that only *Nirvāṇa* is quiescence. It also taught that there is a true state or noumenon which is realizable through phenomena. There is no antagonism between them, as the absolute totality and its parts are identical and interpenetrate each other.

The next important and perhaps the most characteristically Chinese school is that of Hua-yen. The *Avataṁsaka-sūtra* is the basis of the Hua-yen school and its most important teaching is the interpenetrative nature of all *dharmas* and ultimate reality. The founder of the school once had recourse to a clever experiment to illustrate the doctrine to students:

> He prepared ten mirrors with eight placed at the eight points of the compass, one above, and one below, all facing one another. In the centre was placed the Buddha figure, lighted by a huge torch. The disciple now saw that not only was the lighted image reflected in the mirrors but the image in each mirror was also reflected in all the other mirrors.

This is how the noumenon and phenomena interpenetrate each other.

The Pure Land School is another important variation of the Buddha-dharma in China. This school emphasizes the importance of faith and devotion to Amitabha, meaning Infinite Light or Infinite Life. Theravada Buddhism conceived of *Karma* as being entirely personal and individual; but in the Pure Land School the emphasis is placed not on one's own effort but on the power of Amitabha to effect salvation.

The Ch'an or Dhyana School has been described as an intuitive method of spiritual training aimed at the discovery of a reality in the innermost recesses of the soul. The purpose of Ch'an is to pass beyond the intellect; beyond concepts and ideas; and to become one with the real by a process of intuitive awareness. According to this school, reciting *sūtras*, worshipping images, performing rituals, and listening to *Dharma* talk are of no avail. Enlightenment comes from within. It is an overwhelming inner realization which comes suddenly and makes everything in life meaningful and worthy of thanks.

The last two chapters in Dr. Ch'en's book deal with the problem of the future of Buddhism in modern China under the Communist régime. The Chinese communists are opposed to religion and did considerable injury to Buddhist monasteries and temples during the early period of their régime. But they have come to recognize during the past few years that a religion like Buddhism, which has existed in China for many centuries, has a considerable hold on the life and culture of the masses. They now seem to recognize that it is neither necessary nor desirable to interfere with the religious convictions of the vast majority of the people. Dr. Ch'en concludes his survey with these words:

> The resilience and the endurance which have enabled the religion to survive controls and persecutions in the past may yet prove powerful enough to enable it to survive the Communist pressures of the present and to emerge in some different form in the future.

With this optimistic assessment of the future of Buddhism in China, one is inclined to agree.

B. V. NARAYANA REDDY

History, Time and Deity: A Historical and Comparative Study of the Conception of Time in Religious Thought and Practice. By S. G. F. BRANDON. (Forwood Lectures in the Philosophy and History of Religion, 1964. Manchester University Press; Barnes and Noble, New York. 240 pp. Illustrated. 1965. 35*s*.)

The author is Professor of Comparative Religion in the University of Manchester. The book, as he writes in the Preface,

> seeks to show how, from man's consciousness of Time, there has stemmed a complex of imagery, of ritual practice, religious belief and philosophical speculation, which represents man's urgent and unceasing quest for security from Time's menace. . . .
> . . . man's reaction to his awareness of Time [the author holds] has been single and constant in its primary impetus; but the forms in which that awareness has found expression and man has sought solutions of the problems he has sensed, have been various, being conditioned by many differing psychological and cultural factors.

In the first chapter five different views of Time are mentioned: (1) the Christian view, according to which Time is the medium in which the divine purpose has found expression; (2) the view of Time found in Hebrew wisdom literature, the cyclic view, according to which the temporal order of events perpetually repeats itself; (3) the Hindu view, according to which Time is personified in the highest form of deity; (4) the ancient Egyptian view, according to which man seeks, through Osiris, to embody in himself the three aspects of Time; and (5) the Buddhist view, according to which existence in Time is illusory and true being is atemporal.

The subsequent chapters investigate at some length these five attitudes "in an attempt to understand the factors which have operated in their production and given them their distinctive characters."

I need not summarize here the entire contents of the book. The work is indeed a fascinating study of the panorama of cults, rituals, and forms of worship which mankind has evolved everywhere in response to its awareness of Time and in its anxiety to escape from its devastating power. Fourteen illustrations on art paper, reproducing some famous paintings and bas-reliefs, have enhanced the value and fascination of the book.

The work is a model of thorough and painstaking research and breaks new ground in the field of the comparative study of religions.

One final question. Have we, in our own age, solved "the problem of Time" by achieving that sense of security from the devastating power of Time, which has been the quest of man for ages past and since times immemorial? The author could not help raising the question and comes forward with the following disappointing answer:

> . . . not only has the searing experience of two world-wars undermined the earlier optimism about rising standards of social behaviour, but the continued expansion of scientific knowledge has also created a profound scepticism as to whether any humanly inspiring purpose is to be discerned in the cosmic process. . . . Our greater understanding of the physical and mental constitution of human nature provides no evidence that we have any destiny other than the obvious biological one of reproducing ourselves . . . the problem of Time abides, confronting all our seeking for significance with its chilling logic of the inevitability of decay and death. (pp. 209-10).

The Upaniṣadic sages have pointed out to us, for all time to come, that *there is only one way* of redemption from the "inevitability of decay and death," and that is the realization of the Immortal Spirit which runs through us and which we ultimately *are* (*tameva viditvā atimṛtyumeti nānyaḥ panthā vidyate'yanāya*). Rituals, cults, doctrines, dogmas, ceremonials, beliefs, and speculations can offer man only conso-

lations for the time being in his journey through Time but can never post him in that state of Fearlessness (*abhayam*) and Immortality (*amṛtam*) which is his persistent quest, unless he realizes his identity with the Immortal Spirit in him. It is in the pursuit of this ideal of realization, again, that mankind will find a lasting palladium of world brotherhood and, in the luminous phrase of William James, "a heroic substitute for war," as well as an escape from the contemporary *malaise* to which our author has drawn our attention poignantly in the words quoted above.

S. N. L. SHRIVASTAVA

Communication in the Modern World: ESP — *What Can We Make of It?* by J. B. RHINE; The *Camel Driver and the Transistor* by ALISTAIR COOKE; *A Humanistic Technology* by H. G. RICKOVER. (Guildhall Lectures, 1965. Granada Television 3; distributed by MacGibbon and Kee Limited, London. 94 pp. 1965. Paperback, 4*s*. 6*d*.)

These three lectures, delivered in 1965 at the City of London Guildhall, were sponsored by the British Association and Granada Television. They were well worth giving the permanence of print. With a common theme — communication in the modern world — the speakers had also one other characteristic which linked them together: they each gave salutary warnings to mankind, and especially to that section of it usually known as the Western world.

Of the three talks, the first, by Dr. J. B. Rhine, is concerned with the phenomena called ESP; that is, with manifestations of extra-sensory perception such as telepathy, clairvoyance, and precognition. Experimental studies at the Duke Laboratory have convinced this authority that there is sufficient evidence to provide "for the working needs of a science." Vice-Admiral Hyman G. Rickover, of the U. S. Navy, reveals himself as a man of wisdom and sense, in warning us of the differences between science and technology, and in his awareness of the dangers of both. Sandwiched between these two interesting lectures is what for many readers will be the star turn: the lecture by that greatest of all radio journalists, Alistair Cooke. His talk, wittily entitled "The Camel Driver and the Transistor," is so fluent and amusing that its very perfection for the occasion may well obscure the very serious nature of his warning to the West, which briefly may be epitomized by his title. He tells us, ever so persuasively, something that we have all overlooked: that owing to that amazing invention, the miniature transistor radio, lonely tribesmen, isolated camel drivers over the deserts of Arabia, and remote villagers in Asia are now brought closely in touch with the way of life in America and Europe. They know what is going on in a world of ferment; they are made to realize by report something "of the white man's guilt over the black man's life." "Ladies and Gentlemen," he concludes, "we have been warned."

F. SEYMOUR SMITH

Open Secret. By WEI WU WEI. (Hong Kong University Press; Oxford University Press, London. 194 pp. 1965. 18*s*.)

Under what heading shall this book be placed? Under Buddhism? No follower of the Theravada will consent to it. Where would we place the philosophy of Bernard Shaw or Anatole France? Under their names. This book is an account of the philosophy of Wei Wu Wei. Those who are seeking for some better understanding of Life than they already possess are not likely to find satisfaction in this book. They may enjoy reading it, and may possibly

find what they were not exactly looking for.

"Living without Tears" is one subtitle. Don't all sane people live that way already? I can only reply for Britain, not only the Britons, but the number of other nationalities in Britain whom I have met. Most seem genuinely pleased with themselves — and not even on the verge of tears. Life is quite a pleasant pastime for them, mingled with work and helped by healthy ambition. In fact, an Indian friend assured me that "*Maya*" does *not* mean Illusion, as we of the West would use the word. It means Play. Why not? The Play of a child is more than Play; it is Education at the same time. So for all of us, right to the end of one dollop, until we come back — if there is anything of us to come back. If we come back here or anywhere, we shall be advancing without noticing it; Life, anywhere, is too strict a drill sergeant to let us mark time for long. Even in Heaven they advance, and Purgatory is always discharging its patients and admitting new ones. We shall all arrive somewhere or nowhere in time. (And this book rather suggests nowhere). But read it for yourself. Of course, the few who are *yearning* for Liberation (when they have never been bound in prison) may find in this book — or in no book at all — the ultimate deliverance. The tradition is that it was found before any books were ever written. But books on all subjects are very pleasant to read.

E. V. HAYES

Wisdom Is an Ocean: Voyages into the Outer Spaces of the Mind. By MADGE GLADWIN. (Johnson, London. 174 pp. Illustrated. 1965. 42*s*.)

Mystics throughout the ages and in all civilizations have taught us that our personalities are capable of undergoing a far wider range of experience in the spiritual realm than they normally encompass. The customary spectrum of the soul's awareness is attuned to but a limited range of appreciation of truth and beauty, love and compassion — of God. Yet every major religious tradition involves a quest to perceive the truth of God ever more deeply and to expand the spectrum of spiritual awareness; in my own Christian tradition I believe that the ever fuller knowledge of the mystery of the Christ and the ever-renewed commitment to seek and build the Kingdom together bring that ever-expanding spectrum, the constantly unfolding vision of Truth.

Madge Gladwin's remarkable book is a highly personal account of her own spiritual quest and her voyage into "the outer spaces of the Mind." Her highly developed intuitive perception of spiritual phenomena, awakened in early childhood, flowered into a continuously intense appreciation of the truth and beauty of the world as an adult. Her sense of timelessness, awareness of the beauty within all things, compassion for nature, and perception of "atmospheres" of good or evil make fascinating reading. The accounts of many examples of extra-sensory perception and telepathic communication reveal the author's own experiences of the widened spectrum, while her simple statements of the increasing awareness of oneness with the Infinite reflect the touch of the mystic.

"The motive of knowing the joy of removing pain from others and planting in its place the joy of God-realization . . . oneness with the Ocean" is at the heart of Madge Gladwin's discovery of Wisdom. The book also contains illustrations in colour of oil paintings by the author depicting her moments of intense spiritual ecstasy.

BRIAN G. COOPER

Philosophy of Meditation. By HARIDAS CHAUDHURI. (Philosophical Library, New York. 55 pp. 1965. $3.75).

This is a valuable study of an important subject which will be of particular interest to Western readers. Meditation is the central process in all systems of Eastern Yoga, especially of the Rāja Yoga and Jñāna Yoga types. Its chief fascination to the Western mind has been provided by the *yogic* powers developed by Eastern *yogis,* and the science and art of inner development that have been practised by the sages of the East for immemorial centuries have been of perennial interest.

The author of this book has explained the nature of meditation, distinguishing it from concentrated thought on the one hand and prayer on the other. It is the science and art of self-transcendence. "Starting as a mode of concentration on a particular form or image it blossoms forth into a formless vision of truth."

The author has used the famous Puranic legend of the Churning of the Ocean as a symbol of the whole psychic process of meditation and its fulfilment. One can see in the legend the mystic process of the transmutation of matter into Spirit. The author has rightly stressed the analysis of Consciousness into various levels according to the Eastern point of view and shown how meditation transcends them. There is much valuable insight available in Eastern systems of Yoga, of which a brief glimpse is furnished by this book: it is thus a window on the occult lore of the East. The author is gifted with a power of lucid exposition.

D. GURUMURTI

The Theology of Unity. By MUHAMMAD 'ABDUH. Translated from the Arabic by ISHAQ MUSA'AD and KENNETH CRAGG. (George Allen and Unwin Ltd., London. 164 pp. 1966. 25*s.*)

The author of this book, who died in 1905, was a student at the Al-Azhar university in Cairo, reformed it, and became Grand Mufti of Egypt. He was influenced by Sūfism, which showed itself in his spiritual outlook. He travelled in Europe and came into contact with modern French and English culture, and though he remained a devoted adherent of Islam he was tolerant of other faiths, especially Christianity; for God, in His mercy, permitted different types and patterns in religion.

In his preface, the author points out that theology is chiefly concerned to prove the unity of God in Himself and in the act of creation. "From Him alone all being derives and in Him alone every purpose comes to its term."

The book deals not only with the Unity of God, but the relation of man to Him. When man realizes that everything in this world is derived from God, he will serve Him with reverence, but he also realizes that he can choose between good and evil by the powers that God has given him and can use all to fulfil their creative ends.

There is communication between God and man by means of revelation, which the author defines as the "knowledge a man finds within himself with the utter assurance that it has come from God, by or without an intermediary." It comes through prophecy, but also through the saints (and here we see the influence of Sūfism), who have knowledge of the "ultimate mysteries and true insights into the visionary world," whom God has sent to guide men to salvation and happiness.

The translation is clear, readable, and understanding and we owe a great debt of gratitude to the translators for making this modern interpretation of Islam available to English readers.

MARGARET SMITH

The Flame in the Heart: A Spiritual Odyssey in the Form of an Anthology. By C. E. BIGNALL. (Vincent Stuart Ltd., London. 121 pp. 1965. 21*s*.)

This is an excellent little book. From Introduction to Index it is beautifully clear, concise, and geared to its aim of helping the general reader to see for himself, without danger or strain, how the flame in the heart of every man, which is his soul, is one with the fire of the All, which is God. More than this — for this recognition is merely the key to our progress — it stresses the continuing necessity of Love.

It is not enough simply to apprehend the Reality behind the phenomena. This by itself can lead to the sterile reasoning that, as God is everything, we are nothing. We might indeed become nothing if the despised phenomena could permit such an attitude. But so long as we live we are controlled within the framework of relationship required by Love. We may climb celestial heights, "but we shall lose the way if we yield to a peace in which we forget our neighbour."

The truth is that the nearer we get to complete sympathy with the inner All, the more we are compelled to acknowledge its outward manifestations; for these, like the heat of fire, are inseparable from their basic reality. What we call God can have no acceptable meaning for us apart from His Love. We exist because we are loved by God, and this Love, which draws us ever closer to Him, is the very factor that ultimately must hold us just sufficiently away from Him that it may be fulfilled.

D. S. MAXTED

Youth Movement of the World. By J. C. RAMCHANDANI and J. C. SHRIVASTAVA. (Bhawnani and Sons, New Delhi. 258 pp. 1965. Rs. 20.00.)

The persistent and keen desire of a large number of friends and co-workers for a book on rural youth prompted the two authors, with their keen and deep interest in youth problems, to compile and provide this handbook as ready-reference material on youth movements in different countries. Youth workers and organizations, it is hoped, will be able to chalk out their programme in the context of the unstable state of the world, which is causing growing anxiety to all thinking people.

As the authors rightly say in the Preface:

> In the interest of peace and prosperity in the world, in maintaining a democratic society not only for our children, but for our generations to come, no efforts should be spared . . . [in] the improvement of our youth in every walk of life. We must provide them with a new and better scale of values than was handed down to us, new ideals of community service, deep sense of devotion to duty, and other qualities of leadership. It will also be necessary to equip them for future responsibilities with the technical and scientific knowledge to solve problems of farms, home, and community.

The authors have spared no pains in collecting material through various agencies and presenting a neat compilation of youth programmes as planned and implemented in various countries, such as has long been overdue. As such, it is a very welcome addition to the growing literature on youth.

Shri S. K. Dey, Minister for Community Development and Co-operation, in his Foreword has rightly put his finger on a vital gap which is found in this publication. "The book will improve considerably with the presentation of an analysis of the factors affecting the promotion of youth organizations to meet the social, economic, and political aspirations of the developing countries" is his comment.

Such an analysis assumes greater importance because the problems of youth

organizations in countries at various levels of development and stages of economic growth are different. The authors do realize this fact, but believe that the basic problems are much the same everywhere and much can be gained by comparing notes with those engaged in this work in other countries. I fail to agree entirely with this view. Too often, this comparing of notes has led to the import, by developing societies, of techniques which have not been able to make any impact on either the people or their problems.

A comparative study of the social and cultural framework within which the youth movement has to function and flourish is very important. Young people belonging to the same age group, in different regions, find themselves in varying positions of responsibility, depending on so many factors. Developing societies are faced with rather peculiar problems of finding out ways and means of strongly motivating the educated urban *élite* to work in the rural areas. I think the abundant potential energy lying latent in our youth should be tapped and an outlet created, to enable them by creative participation to help in building up a future which is rightfully theirs.

From a perusal of the organizations listed for India and several countries in South and Far-eastern Asia, I find that several important agencies engaged in the field of rural development work through voluntary work camps, sponsored by several religious and cultural organizations, which I came to know of through my participation in youth programmes in these regions, have not been mentioned.

Finally it is hoped that a cheaper edition of the same publication will be brought out to suit the pockets of the youth workers.

SATYENDRA KUMAR DE

Iswar Chandra Vidyasagar. By BENOY GHOSE. (Builders of Modern India series. Publications Division, Ministry of Information and Broadcasting, Government of India, Delhi. 174 pp. 1965. Rs. 2.00)

The first half of the nineteenth century was, from many points of view, the beginning of the modern renaissance in India as a whole and in Bengal in particular. The renaissance embraced the social, cultural, and educational spheres and gradually extended into the political field as well. We need not grudge the claim often made (which Shri Ghose, however, has avoided making) that the renaissance had its epicentre in Bengal. Among the leaders of the renaissance were Raja Rammohan Roy and Iswara Chandra Vidyasagar. In a sense Iswara Chandra was the spiritual heir of Rammohan Roy, though he was a great man in his own right and played a notable role in the furtherance of the renaissance.

The reformist zeal of Vidyasagar found expression initially in the educational sphere. Living and working at a period of transition from medieval to modern conditions in India when English rule was being extended, Iswara Chandra advocated a reform of the educational system in Bengal, where higher education was dominated by the classical tradition and by the higher castes, his object being

> to facilitate the acquirement of the largest store of sound Sanskrit and English learning [so as] to produce men who will be highly useful in the work of imbuing our vernacular dialects with the science and civilization of the Western world.

This viewpoint was the central thesis of the educational reforms advocated by Vidyasagar, which he implemented in the teeth of opposition from the "Orientalists," who considered that any commingling of Sanskrit with English learning would result in destroying Indian culture and civilization. His appointment as Principal of the Calcutta

Sanskrit College afforded him the opportunity to carry them out.

Besides education, other causes which claimed Vidyasagar's support were the promotion of women's education, the abolition of child marriages, the remarriage of widows, and the abolition of polygamy — which together presented the basic evils of Hindu society of that period and disfigured its image as a religion which was essentially humanistic and humanitarian in its philosophy. In the promotion of these noble causes, Vidyasagar made use of many avenues of action: the education of public opinion, enlisting the support of the British rulers, and journalism.

The picture Shri Ghose presents of Iswara Chandra Vidyasagar reveals him as a "typical humanist," an "intellectual entrepreneur," and a social reformer. Supporting the admiration of Shri Ghose for his subject are quotations from letters of the well-known Bengali poet, Michael Madhusudan Dutt, who wrote, "I look upon him [Vidyasagar] in many respects as the first man among us." In a letter to Vidyasagar himself, Mr. Dutt says that he [Vidyasagar] had "the genius and wisdom of an ancient sage, the energy of an Englishman, and the heart of a Bengali mother."

There is no doubt that, among the pioneers of the Bengali renaissance, Iswara Chandra Vidyasagar occupies an outstanding place. He was a social reformer and "a humanist intellectual," his humanism being expressed in Sanskrit scholarship; his services to the cause of Bengali literature and culture; and his indefatigable efforts to ameliorate the condition of Hindu women and child widows.

The nineteenth century was a period of great men and great deeds, and, as Shri Ghose says, "Iswara Chandra Vidyasagar was a great man with great achievements to his credit."

C. V. H. RAO

National Integration and Other Essays. By M. M. SHARIF. (Institute of Islamic Culture, Lahore. 153 pp. 1965. Rs. 6.00)

This is the fourth volume of Professor Sharif's collected papers about the problems facing Pakistan, to which he offers certain solutions.

In the first paper, "Melancholia," he rightly advocates that the family laws prevalent in West Pakistan should be carefully revised. He examines in detail a case of a Pakistani woman's manic-depressive condition, due to unfair treatment by her husband, and suggests that it is socially symptomatic.

In "We and Our Psychology," his presidential address at the Science Congress of Pakistan, 1955, he says that a cultural decline in Pakistan has been due to "retrogressive variation, that is to say, deterioration of hereditary qualities." A great deal of "moral degradation" is held to be a legacy of the last days of the Moghul period and ruthless suppression under the British rule after 1857. The ruled began to resort to espionage, flattery, abject servility, and a false display of loyalty. This is true to a very large extent. He rightly says that with freedom from the foreign yoke the disease of social life will disappear with economic prosperity, education, and competition. According to the Qur'an the destiny of a nation is in its own hands (*Laisa lil Insan-i-illa ma Sa'a*).

"Good Life and Citizenship" was read at the UNESCO East-West Party Meeting of Philosophers at Canberra, Australia, in December 1957. In this he treats the life of a man in society. He considers utilitarian hedonism too narrow a concept of the good life. This eighteen-page paper gives a masterly account of the "Good Life" and human values both as formal ideals and operative ideals. The whole paper is worth reading. He has left aside five questions to be treated later on, the

most important of which is the relation between the good life and the supreme ideal of religion — God.

In a Presidential Address to the Pakistan Philosophical Congress (1955-6), he has attempted to show that "without successful response to challenge, creativeness, knowledge, high moral character and planning no progress is possible." He rightly says that "the qualities of high national or social character are unity, solidarity, stability, liberty, equality, opportunity and security."

The last essay, covering sixty-two pages, deals with "National Integration." He admits that there are a number of religious sects amongst Muslims themselves, based on the *Hadith*. It may be pointed out that not only the *Hadith* but the *Qur'ān* itself has been made the basis of hundreds of sects among the Muslims, as it is not in chronological order. It is only in India that this work on chronology has been done. Moreover, he points out that the caste and clan systems also exist among Muslims. Professor Sharif realizes the importance of a welfare state, which is not possible unless Pakistan is changed into a secular democracy; and it seems to us that national integration is impossible while it continues to be a theocracy.

Each region of Pakistan can boast of cultural inheritance from great men who have had the vision of the Basic Unity of Religion — Sufism. This is the only possible common basis of unity, especially as between the two wings of Pakistan.

M. AJMAL KHAN

Ends and Sayings

"... ends of verse
And sayings of philosophers."

—SAMUEL BUTLER: *Hudibras*

A new association has been formed in Britain to help the exceptionally gifted child. The latter suffers from difficulties, boredom, and frustrations as much as the educationally backward child does. *New Education* (January 1966) has devoted three articles to the subject, the first by one of the founders of the association, Mrs. Margaret Branch, senior psychiatric social worker at Guy's Hospital, London. She diagnoses the situation with percipience and sympathy, giving specific cases to make the picture come to life. Children with special aptitudes generally have a good IQ level, and need an all-round education as well as specialization in their subject. Gifted children should not be educationally segregated, as this deprives them of the "essential education" of learning to live with people, realizing that each, clever or dull, has something of value to offer in relationship. The main difficulty of the gifted child lies in the gap between mental and emotional development (three years or more ahead intellectually, without corresponding maturity). The highly talented child of six, she writes

> may at one and the same time enjoy doing higher mathematics with his father in the evenings "for fun," and still need to be bathed and tucked up in bed by his mother

and comforted against night fears. She considers four overlapping classes of gifted children, all with above-normal IQ: (1) those interested in abstract ideas, and able to reason and draw conclusions about them; (2) those with a more concrete approach, often gifted at making inventions; (3) those with some specific ability, such as dancing or music; (4) those with "social intelli-

gence" highly developed, interested in people of all kinds, mixing well, and "able to lead without appearing to dominate." It is hoped that the educational system will be able to provide what is needed for such children.

The second article, by Willem van der Eyken, gives the case of four-year-old Maybelle Thompson, only child of a Chinese mother and an American father, with strong views on education, worked out in details with the "conscious aim of getting the child to reason." Maybelle, a normal healthy child, as fond of childish romps as of intellectual "games," decided she wanted to go to Micklands primary school, Oxfordshire (though too young by some months). At the suggestion of her parents, she wrote to the headmaster, enclosing samples of the problems she was working on — how far a stone falls in five seconds; how fast it is going; etc., etc. The headmaster replied that the school was overcrowded, and only the County Director of Education at Oxford could give her permission to come. The child made a further application to the latter, with more examples of her work, and received the desired permission. In her case early development was helped by the sympathetic encouragement and stimulus given by the parents. Her powers of sustained concentration are notable.

The question of genius and of exceptional ability in children has been a recurring problem for generations. Some have seen in it strong evidence for reincarnation. Robert Heilbroner in "How Much of a Genius Are You?" (*Reader's Digest*, December 1957) considers and rejects many of the suppositions put forward as explanation. Genius is not the talent of precocious prodigies; it seems to have little to do with IQ, and, while heredity may play a part, "many, if not most, geniuses have come from undistinguished stock." It is not a kind of madness. He stresses the "terrific concentration," the insight, the power "to see a pattern in things" and "the fresh and wondering vision of the child." Finally, he sees a genius as not someone different from the rest of mankind, but someone simply ahead of his time.

Edward Crankshaw, whose articles on Russia today are always sane and enlightening, takes up the cudgels for two Russian writers (*The Observer*, 23 January 1966), arrested in September 1965 and now awaiting trial. Their crime is that they have objected not only to corrupt, greedy, tyrannical, and hypocritical aspects of the Soviet régime, but — worst of all — to the complete ban on criticism under that régime. There has been a slightly more liberal atmosphere in the literary world of Russia in recent years. But now the worst features of the Stalin period have come back to the Russian press — screaming vituperation, denunciations without foundation, based on passages torn from context, or non-existent, or presenting views expressed by characters in novels as the author's own; and all worked up further by letters in the papers into absolute condemnation, before the matter has even come to trial. The two victims are Andrei Sinyaysky, with three novels published under the name of Abram Tertz, and Yuli Daniel, known as Nikolai Arshak. Both are known in Western Europe, and protests have come from writers of standing there. Crankshaw points out, without any partisanship, that British anti-establishment writers, past and present, have written with more intense rancour without being deprived of freedom.

The International P.E.N. and the Committee for Cultural Freedom have also appealed for a reconsideration of these arrests in deference to intellectual freedom.

It may be appropriate here to refer to the report on press freedoms generally, given by Mr. Per Monsen, Director of the International Press Institute, in its annual review. Changes are being proposed in Great Britain and the Commonwealth to ease over-strict libel laws

and the Official Secrets Act. In France, press criticisms of President de Gaulle have continued despite penalizations. Germany has shown a liberalizing tendency in press laws. In Sweden, state subsidies to newspapers were refused as a possible threat to freedom. Ceylon rejected the nationalization of the press. In Rhodesia a running fight over censorship is going on between the Smith régime and the press. Elsewhere, as in Israel and Chile, strong criticism, or even action, by journalists has caused the amendment or veto of restrictive laws. In various countries there have been continual difficulties, harassments, excessive sentences, and general insecurity of liberty, but nowhere, according to Mr. Monsen, has the press been completely strangled. This is good to hear, where the press stands for the reason and conscience of the people. Facts and not ideologies are essential to it, if it is to fulfil its tremendous responsibilities.

The highest virtues, patriotism, devotion, loyalty, too often spawn counterfeits that take control. Their one common characteristic is intolerance. In Italy conscientious objection to military service is anathema, and the Rev. Lorenzo Milano, Roman Catholic priest and schoolmaster, has been undergoing a long-drawn-out trial at Rome because of his outspoken support of the "crime" of conscientious objection. The court has actually refused to allow him to bring for his own defence, either the Minister of Defence as witness, or documents, including the Vatican decree "The Church in the Modern World" approved by the Ecumenical Council and the pope (George Armstrong, *The Guardian,* 16 December 1965). This decrees that "humane provisions" should be made for those who, for reasons of conscience, refuse military service, if they agree to serve the community in some other way. A refusal to obey orders judged immoral in the light of conscience is commended. One can only hope that the forces of sanity and humanity will prevail.

On a happier note, in the same paper (28 January 1966), is a letter from the Administrative Secretary of International Voluntary Service, London. The question of school cadet corps had come up. As the IVS, which owes its genesis to the need of some peaceful constructive alternative to military training, had recently surveyed eight hundred schools engaged in voluntary work of all kinds, "from the individual weekly visiting of old people to major clearance of derelict land," it had decided to publish a twice-termly news sheet of such activities, with a view to furthering communication and co-operation between these groups. Their cost is much less than the maintenance of cadet corps; they fulfil a need for helpers and helped; and the Queen's Christmas broadcast gave them encouragement in her speech as "a new army . . . on the march." There is indeed an ever-continuing war — not one of nations, creeds, and parties as such, but of those who, regardless of their race, creed, condition, or organization, take the side of altruism and open-mindedness against self-interest and intolerance.

Statement about ownership and other particulars about the magazine "THE ARYAN PATH" to be published in the first issue every year after the last day of February

---

FORM IV

(See Rule 8)

1.	Place of Publication :	1 B. P. Wadia Road Bangalore 4 (India)
2.	Periodicity of its publication :	Monthly, 1st of the Month
3.	Printer's Name : Nationality : Address :	L. S. Doraiswamy Indian 29 Sir Krishna Rao Road Bangalore 4
4.	Publisher's Name : Nationality : Address :	L. S. Doraiswamy Indian 29 Sir Krishna Rao Road Bangalore-4
5.	Editor's Name : Nationality : Address :	Sophia Wadia Indian "Theosophy Hall" 40 New Marine Lanes, Bombay 1
6.	Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total capital.	Theosophy Co. (India) Private Ltd. 40 New Marine Lines, Bombay 1 (A Charitable Company)

I, L. S. Doraiswamy, hereby declare that the particulars given above are true to the best of my knowledge and belief.

(*Sd.*) L. S. DORAISWAMY
Publisher

Dated 1st March 1966